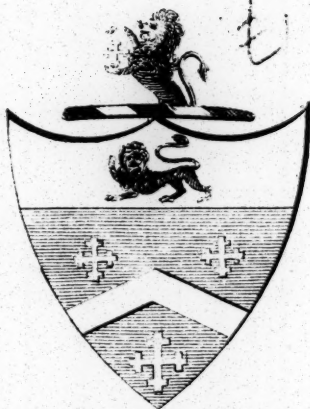


A. Kempis
Imitation 1657

St. Ignace de Loyola



(Haploids)

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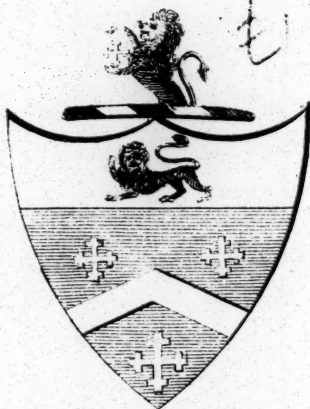
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No.

Order No. 72 -

A. Kempis
Imitation 1657

St. Ignace de Loyola



(Haploids)

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of the imitation only

No.

Order No. 72 -

Thursford
V

Presented to
The Right Honorable
The Earl of Jersey
by
Harold Mapletot Davis
Bungendore
N. S. Wales
1895

H. Mapletot Davis was
descended in the female
line from Dr. Mapletot
who married a niece of
Nicholas Ferrar, the

Founder of Little Gidding.

Mr Davis possessed several
relics of Little Gidding
including one of the
famous Harmonies, &
a cabinet covered with
Needlework said to have
been left with Mr. Ferrar
by Charles I. He had
taken these to Australia
but wished to dispose of
them. By Lord Jersey's
advice he sent them back

to England. Queen
Victoria purchased the
Cabinet - the Volume
of "Harmonies" went to
the British Museum.
Mr. Davis subsequently
sent this book to
Lord Jersey.

M. S. J.
Sept. 1915

三、

I

1

Of the Imitation
OF CHRIST.

Three, both for wisdom and god-
linesse, most excellent Bookes, made
170. yeeres since by one THOMAS of
KEMPIS, and for the worthines thereof, oft
since translated out of Latine into sundry
*Languages by diuers godly and
learned men.*

Now newly corrected, translated, and
with most ample textes, and sentences
of holie Scripture illustrated by
THOMAS ROGERS.

John 14, 16.

I am the way, the truth, and the life.

Marke 8, 38.

*Who soeuer will follow me, let him forsake him-
selfe, and take up his crosse, and
follow mee.*

1. Cor. 11. 1.

Follow mee, as I follow Christ.

AT LONDON
Printed for the Companie of
Stacioners. 1607.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA CAN-
CELLARIATVS AMPLI-
TVDINE ILLV-
STRI:

THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, ASE ELATINO CON-
VERSOS, CASTIGATOS, ET VA-
RIIS INSIGNITOS, IN GRA-
TI ANIMI TESTIMONI-
VM CONSECRA-
VIT.



The first Epistle of the
Translator, touching Christian
Imitation in generall, to the faithfull
Imitators of our Sauour Christ
in England, S.

(. . .)

VV Ho entreth into a due
consideration of mans
nature, shall easily per-
ceiue that most strangely it is addicted *Man by nature*
vnto Imitation, and though in truth is giuen to i-
we should liue by lawes, not by exam- *mitation.*
ples, that examples doe more mooue
then doe lawes, seruants in a family,
souldiers in an Army, subiects in a
Common weale may confirme what I
say. For seruants will imitate their
Masters, Souldiers their Captaines,
subiects their Gouvernours ^a, bee they ^{a Eccle. 10}
good, be they bad, yea get they praise, ^{verse 2.}
or get they infamy, profit or hurt there-
by, thinking their liues to be a law,
that to be well done, which is done ^a, &
ter their example ^b.

^b Hieron. in
Epist. ad
Heliodor.

¹ Whereby I doe note, first, that they

A 3

should

The first Epistle

should haue great regarde vnto themselves, who are any way either for birth, or for office, or for calling, whether it be spirituall or temporall better the other men. For they cannot sin without great hurt and danger to the common weale, say I of them, as once spake Cicero of

c Cic. A&A. 2. *Judges c,* Whence it is, that mightie
in Verron. men, shall mightilie bee tormen-
d Wisd. 6. 6 ted d.

2 Secondly, that seeing our nature is such, we are to take speciall heed whom we follow or imitate. For euery one may not be followed, neither shal the vngodly behauiour of others excuse vs before

c 2. Co, 5. 10 *God.* For we must all appeare before
Reue, 22, 12. the iudgment seat of Christ c, to re-
1 Psal. 61. 12 ceiuie according to our own deeds f.
Mat, 15, 27 The licentious life of the Magistrate,
Rom, 2. 6 shall not quste the subiect if hee liue
 not vnder lawes: nor the wickednes of
 misisters excuse the seruaunt, if hee be
 vngodly, nor the ill conuersation of
 the Preacher, be a cause to saue the hearer if he be vngodly. For, that soule that sinneth, be hee what he may, shall die g.

g Eze. 11. 4
VVho are to be followed.

The precept therefore which is giuen
 to the imitator of Orators, I could wish
 were followed of a christiā imitator. In
 oratory imitation, two sorts of examples

to the followers of Christ.

there be: one alwaies, & most necessary to be followed ⁿ, the other but sometime and in some things. The example alwaies necessary to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines, they who are but sometime, and in somethings to be followed, are Poets, and Historiographers. So in Christian imitation, two sorts of examples there be: one to be followed, and that both necessarilie & alwaies, which is our saviour Christ, the other but sometime, and in somethings, as are good men and good women, whethery be alieue or dead.

Strange perhaps it may seeme, that the good but sometime, and in somethings should be imitated. Yet is it not so strange as true. For every example of theirs may not be followed. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect and righteous, we may read of in the holy Scriptures.

1 The first wee may be bold to imitate, as Abrahams faith: Iosephs chastitie: Dawids zeale: Tobias pitifulnes toward the pore ^m: & such like wherewith the Bible is most singularly replenished. 1 Psal, 119, 14, 20, 21, &c m Tob, 16, 17, 18, 1, Tob 2, 3, 3, 4.

A 4

These

h Sturmius
in cap 1. lib.
sui de imi-
tat. Orat.
Oratorie
Imitation
Demosthe.
Cicero.
Poets.
Christian
imitation.
Christ al-
waies to be
followed.
Good men
sometime &
in some
things to be
folowed, &
why?

Foure sorts
of examples
of good men
mentioned
in the holy
Scripture.

i Gene. 15. 5
Rom. 4. 9. 10
k Gen. 39. 7.
8, 9, &c

The first Epistle

These are set before vs, that we should not bee slothfull, but followers of them in which through faith and patience inherit the promises.

n Hob, 6. 12

o Nu 12. 14.

Deu. 32, 51

p 2 Sam. 11.

2, 3, 4, 5.

q Mat. 9. 69

70 &c.

r Luke 22. 24

25, &c

2 Other examples there be, which are wicked, as the incredulity of Moses & Aaron: the adultery of David p, Peters deniall q, the ambition of the Apostles r &c: which are placed before vs but for diuers ends. First to keepe vs from that vaine opinion, which in these daies hath mightily crept into the minds of many, that the elect & regenerate sin not. For that each of these, yea and all these too were elected; I thinke the most fantastick will not deny, and yet that they sinned in most hainous manner is apparant.

Secondly, to make vs the more warily to looke vnto our footing. For if they so highly in Gods fauor, & so singularly adorned with his heauenly gifts, did sal & defile themselues so filthiily with sin, with what great feare and trembling ought we to make an end of our salvation f, who are nothing comparable in spiriutal gifts vnto them, least as God either punished (as he did Moses t, Aaron u, & David x with temporall punishment) or reprovved (as Peter y and the Apostles z) them to their amende-
ment

f Phil. 2, 12

t Deut, 34

1, 4, 5,

u Num. 10

15, 25,

Num. 33. 38,

y 2 Sam, 12.

10, 11.

z Sam 16. 22

Luke 12, 16.

z Mat. 10, 42

Luke 22, 25.

26, &c.

to the followers of Christ.

ment so hee punish vs eternally to our
vttter confusion.

Thirdly though we sin, that we nei-
ther go on forwards & proceed in wic-
kednes, nor despaire of Gods mercy, no
more then they did. For the Lord is
a rich ouer all that call vpon him, and
repent. Therefore ought no man to de-
spaire. For it is a true saying, b and
by all means worthy to be receiued,
that Christ Iesus came into the
worlde to saue sinners c. Whereby
manie haue attained mercy. vnto the
sample of them d, which shall in
time to come belceue on him vnto
eternall life.

Last of all they are set before vs to
this end, that God is merciful, so should
wee be e. And hee is ready to receiue
such into fauour as repent f, so should
we be merciful toward men g, that in
his iudgement wee may finde mercy h.
Whereby certaine both hereticks, as the
Catharans, or Nouatians, who taught
that none which sinned after they were
regenerate, could be saued, & Atheists
as Machiauell, and his fauourers, who
think that iniuries receiued, should ne-
uer be forgiven k, are confuted.

3 Other things were well done by good
men in time passed, which in these daies

a Ro, 10, 12,

b 1, Ti. 1, 15,

c Mat. 9, 13
Mark. 2, 17

d 1 Ti. 1, 16.
e Luke 6, 63
f Luke. 15
20, 31.

Eccle, 1, 18
19, 20, 32.
g Ma. 18, 28.
22.

Math. 5, 45.
Luk. 17, 3, 4,
h Math, 5, 7
i Cyp. lib. 4.
Epist. 2.

Epist. Euseb.
lib. 2. ca. 43
k Theorem.
6. lib 3. com-
ment contra
Machiuell.

pa. 341, 315.
316. &c.

The first Epistle

ILeui, 12, 3, cannot bee followed of vs without of-
m Act. 15, 3. fence to God. As they circumcised their
Gala 5, 1, male chi'dren the eight day 1, which is
n Leu. 17, 3, vnlawfull for vs to doe m, they offered
Leu. 2, 17 sundry and many sacrifices, I meane
18, 19, &c bloody sacrifices vnto the Lord n, wee
o Colo. 2, 20 may not so doe o, one brother in those
Hebr. 9, 1, daies married the wife of another p, so
Heb. 10, 1, 2 to marry new were incest.
p Deu 25, 6.
Ruth, 4, 5.
Math. 22, 24

4 Finally, some deedes we may read
 of which were singular, such as neither
 we may, nor others in those daies might
 follow without the speciall & extraor-
 dinary motion of the holy Spirit. As
 was Abrahams readines to kill his own
 and only son Isaac 9. as likewise was
 the spoile which the Iewes made of the
 Egyptians, by detaining their Iewels
 of siluer, and Iewels of gold r. The do-
 ing whereof was commendable in the,
 because they were commaunded f, but
 most damnable should it bee in others,
 for that there bee commandements to
 the contrary r, but none to doe so.

t Deut. 5, 17
Exod, 20, 13
Math, 1, 11. Whereby it is apparant, that good
 men are not in all thinges to be imita-
 ted, but as saint Paule woulde bee so
 followed as hee followed Christ u: so
 should they doe.

1st Cor. 11. Deut, 5, 19, Exod. 20, 13, Rom. 13
 9, 1.

to the followers of Christ.

Therefore our sauour is the example *Christ alway*
of vs to be followed, & that alwaies, & *necessarily to*
necessarily alwaies, for that hee was *be followed,*
most perfectly good x: and necessarilie, *and why?*
because both himselfe y, and his Apo-
stles z, hath commaunded vs to do so.

But heere mislike mee not, I beseech
you. For albeit I say, our sauour Christ
is alwaies, yet doe I not say in all
things, and though necessarily to be fol-
lowed, yet not as he was God, for hee
fasted fortie dayes and fortie nights a,
he rebuked the waues of the sea, & the
windes, and they ceased raging b, hee
walked on the sea as on dry land c, with
seauen loaves and two little fishes hee
fed foure thousand men d, besides womē
and children e, at one time: at another
with five loaves & two fishes, he fed a-
boue five thousand men f, besides womē
and children g, hee restored sight to the
blind h, health to the sicke i, to the dead
life k, and many other miracles by the
almightie power of his God-head hee
wrought, which are vnimitable (as I
may say) of mortall man, in so much
as they offend greatly, whether they do
it of superstition, as the Papistes doe,
or of meere Zeale, as did the god of
26. &c. Math; 4, 23, 24, Math, 9, 25,
45, Mark, 15, 35, 41, 42

Christ alway
necessarily to
be followed,
and why?

x Esay. 53. 9,
Iohn, 8, 16.

i Pet. 3. 22

y Mat. 11. 29

Iohn. 15, 12,

z 1 Cor. 1. 1,

Ephe. 5, 1, 2

a Phil. 2. 5.

Math. 4. 2.

b Luke, 8. 14.

Marke. 4. 39

c Mat. 14. 25

d Mark. 8, 9.

e Mat. 15, 34.

f Iohn. 6, 10

g Mat. 14.

19, 21.

h Mat. 9. 27.

21, 29, &c.

i Mar. 5. 25

k Ioh, 11. 43

Nor-

The first Epistle

One so called Norweigh^l, who dare enterprise to imitate our Sauieur in any thing which he did miraculously as a God. My reason is, because there is neither cōmandement of whom Iohn VVierus in a treatise of his De ieiunijs Cōment tjs. pag. 125. in August. verbis Domini. VVherein Christ is to be imitated.

n Theodor. lib. de Actiua virtute.

• Bernard. lib. Sent.

that we should, nor example of any disciple or Apostle in holy scripture, that would not durst so do. For we are not commanded to make a new worlde, to create thinges visible or inv. sible, no nor in the world to doe miracles, & to raise the dead, said Augustin. m, and so doe I.

Our Sauieur Christ therefore in those things which he did as a God, must religiously be worshipped, & followed zealously in what he did as man. He that loueth & hateth, what Christ as a God doth loue and detest, imitates Christ as much as mā may imitate Goan, he that doth that which Christ did as a man, doth follow Christ as a christian should.

What that is, this Booke at large most notably, & Bernard in few words doth shewe, nameiy o, to abhorre the vanitie of the world and that courageously: For Iesus because he would not be elected a King, fled from the multitude: to repent, and that hartily: For Iesus was killed as a lamb, to haue true charitie: for Iesus prayed for his enemies.

1. And

to the followers of Christ.

1. And here vnto are we moued as by the commandement both of Christ him selfe, & of his Apostles Paule & Peter, of which afore. 2. So partly because we are called Christians, but christians haue theyr Name of Christ, therefore it is meete, that as they be co-heires of his Name, so they shoulde be followers of his holines, so Bernard p : and no man is rightly called a Christian, vwho to the vttermost of his abilitie dooth not resemble Christ in his conuerlation, so Cyprian q : finallie. Who dooth not imitate Christ, may well bee called a Christian, but hee is none, so Augustine r, For vyhat doth it profit thee to be called what thou art not, & to vlturpe a strange name? If thou louest to be called a Christian, shewe the frutes of Christianity, and then well maiest thou take the name of a christian vnto thee, said the same Augustine s. 3. Partly for that hee is our God. Therefore it is our partes to imitate him whom we worship & serue.

Reasons why we should imitate or followe our Saniour Christ

p Bernar. lib, Sent.

q Cyprian de inabusionibus.

r August. de vita christiana

s In the foresaid place.

4. Partly because wee are by nature giuen to imitation, wisdom would therefore wee should imitate the best.

5. And partly because we are English men, who of all other people are most famous

mons

The first Epistle

*mous, and infamous to for imitation, &
 shame were it therefore for vs to imi-
 tate so painfully as many doe, in Elo-
 quence Cicero, in philosophy Aristotle,
 in law Iustinian, in phisicke Galen, for
 worldly wisdom, yea to imitate, as
 most doe, the French in vanitie, the
 Dutch in luxuritie, in brauery the Spa-
 nish, the Papists in idolatry, in impiety
 and all impurity of life the Atheistes,
 and not to follow our sauour Christ in
 heavenly wisdom, and in all godlines
 of manners.*

*That we may so do, he from whom eu-
 ery good gift, and euery perfect gift
 doth come^r, the Father of lights, grant,
 who with the Sonne & the Holy-ghost
 be praised euermore, both in our hearts,
 mouthes and conuersation, that others
 seeing our good workes, may glorifie our
 Father which is in heauenⁿ. Amen.*

*1st Sam, 3, 17
 1st Math, 5, 16
 1st Pet, 2, 12*

*Farewell in whom we are to follow.
 the 30 of Iuly*

Anno 1580.

Tho : Rogers.

A second Epistle concerning
the translation and
correction of this
Booke.

Sebast in *Castellio* hauing translated this Booke into Latine, thought it good by way of Preface, to giue some reasons both why he had translated the same beeing in Latine already, and why so hee had translated it, leauing somewhat of the Author out.

The case standeth with me as it did with *Castellio*. Therefore am I to yeeld some reasons, both why I haue translated this Booke into English, being in English already. & why so haue I translated it, leauing somewhat out, as I haue done.

For the first I say, that neither is my dooings of noueltie strange, nor am I (as I trust) to bee reprooued therefore. For both I haue examples of good men in all Sciences and professions, who to theyr great commendations hath done the like: as may witnesse the sundry and diuers

Another Epistle.

uers interpretations of the works of *Aristotle* and *Plato*, for Philosophy, of *Demosthenes* and *Isocrates*, for Oratory, of *Galen* and *Hypocrates* for Physicke, for Diuinitie of the sacred Bible: & also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of Scripture. For doubtlesse great pittie was it, that a booke so plentifully, or altogether rather fraughted with sentences of the scripture, was eyther no whit, as in some, or no better, as in the best impressions quoted.

Besides, I haue not onely shewed the Chapters, but the very sentence also of euery Chapter, where what is written may be founde. A thing which, that I heare of, none afore mee hath doone. The bringing of vvhich to passe, howe painfull it hath beene to me, he alone can best report, who eyther hath doone, or dooth goe about the like, how not comfortable onely, but profitable besides it will be to others. they shall finde that zealously doe reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of
the

of the Translator.

the Printer heereof, whose zeale to set foorth good bookes for the advancement of veretue, and care to publish them as they ought to bee, would some Printers followe, neyther would the sale of good workes bee mard many times for lacke of yvell handling, nor vaine and vile bookes to the dishonor of God, the infamie of this land, the confirming of the wicked in naughtnesse, and alienating of the well disposed from vertue, I say, to the discredite of the Gospell, and abuse of Printing, woulde not daily bee so broacht as they are.

In which my translation, I haue rather followed the sense of the Author then his very wordes, in some places, the which also I haue studied, as nigh as I could, to expresse by the phrase of the holy Scripture, supposing it to bee a commendation as to Ciceronians to vse the phrase of Cicero: so to Christians most familiarly, to haue the wordes of the holy Scripture in their mouthes and bookes.

Now touching my correction, I trust no good man will mistake the same. For I haue left out nothing but

Another Epistle

but what might bee offensive to the
godlie. Yea, it is neither for quan-
titie much, nor for number aboue
foure sentences. The first whereof

a In the secōd
booke chap.
12, in the be-
ginning al-
most.

is this a, *Hoc signum crucis erit in celo,
cum Dominus ad iudicandum venerit.*

According to Castellios translation:
*Atque hoc erit signum crucis in celo,
cum Dominus ad iudicandum venit.* In
the English copie, set forth by Ed-
ward Hakes thus, and this signe of the
crosse shall be in heauen, when the Lord
shall come to iudge the world. Which
sentence, forsomuch as I see neither
the scripture, or any good writer doth
confirm the same, I haue left out al-
together.

b In the fore-
saide chapter.

The second is this b, *Sed nec ini-
micum Diabolum timebis, si fueris fide
armatus, & Iesu cruce signatus:* Accor-
ding to Castellio, *Quin ne Diaboli
quidem inimicitias timebis, si fide ar-
matus, & Iesu cruce signatus eris,* In
the English translation, Nay thou
shalt not feare the enmitie of the de-
uil, neither if thou be armed with faith,
and armed with the Crosse of Iesus,
VVhat needes these vvordes, And
marked with the Crosse of Iesus? I
haue therefore not mentioned
them.

The

Of the Translator.

The third is ^c, *Nor enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to Castellio, *Neque enim in copia voluptatū & consolationum situm est meritū nostrum, officiique profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our dutie consisting in plentie of pleasures and comforts, &c.* VVhich I haue thus Englished, *Neither dooth our comming forward consist in the store of pleasures, and comfort, &c.* Leauing out the Worde *merrite*. Becaule both the Scripture is cleane against our merriting, and the Author to, in many places ^d condemnes the same.

^c In the same chapter.

The fourth ^c, *Sed neque qui tunc iusti erant, & saluandi ante passionem tuam, & sacra mortis debitum, caeleste regnum poterant intrare.* According to Castellio: *Quinetiam qui tunc iusti seruandiq; erant, ij ante suppliciū tuū sacra mortis meritum in caeleste regnum intrare non poterant.* In Hakes translation, *Nay also euen those who then were iustified, and in the State of saluation, could not enter the kingdome of heauen before thy passion, and the*

^d As most principally in the thirde booke chap. 26. chap. 52. page 6. 27. Chap. 58. ^c In the thirde booke, chap. 20. in the middle thereof.

merit.

Another Epistle

Ecce. Tri-
dent vpo these
wordes of the
Creede, De-
scendit ad in-
feros.
Bern. in fest.
omniū Sanct.
Serm 41.
g D. Iohn. in
4 distin 45.
qu. arti. 30.
Iauellus phi-
loso Christ. p. 8
Tract 4. cap.
de locis infa-
licium dam-
nat.

merites of thy precious death. Where then were they? In hell? I thinke none will say it. In Abrahams bo-
lome, as some f, in *Limbo patrum* as other Papists g doe say. but that will not easily be proued. Wherefore, as that which otherwise might offende the godly, I haue cleane omitted and leit out the sentence.

And as I haue ouer-past without mentioning these, which sauour of Superstition: so haue I added some godlie sentences, which haue beene omitted both by *Castellio*, and such as followed him, as may appeare both in the 47 according to *Castell*, as in mine the 48 chapter, with in three sentences of the beginning: and also in the 63, as in mine the 64 chapter, somewhat after the middle thereof.

So that I maruell both why these were omitted, and the rest not amended by such as haue taken the translation of thys Booke vpon them. I grant they haue done the dutie of Translators, yet sure I am they haue neglected a greater durie then of translatorshippe. For my part, I had rather come into the displeasure of man, then displease
God;

of the Translator.

God, and rather moue the obstinate hereticke, then offend the weake & simple Christian.

It may be obiected, that I might haue giuen some note by the way, and so let them passe, as doth Erasmus in his Translations. Surely Erasmus might better do so in Latine then I may in English. For as much as most are learned, and haue iudgement which reade his, and I do that which I doe for the simpler sort. And were other books that I could name excellent for many good poyntes, yet for some thinges superstitious, purged and corrected, sure I am, both God would greatly like thereof, and many men would then read them, who now reiect them, & much profit would be reaped, wheras now there is either litle or no profit at all taken.

One chapter you shall finde in this my translation more then is in other Bookes. Yet haue I added no chapter, but deuided the 6 chapter of the third Booke. Forasmuch as it comprehendeth partlie a thankes-giuing to G O D for his benefites, and partlie a commendation of Charitie, which aptlie mee thinkes
makes

Another Epistle.

·makes two Chapters.

Nowe hee, who principally both
stirred the Authour to make this
booke, and mee to doe what I haue
done, euen God almightie grant,
that both you and I, and euerie of
vs may vse it to the com-
fort of our soules.

Amen.

Yours in Christ

THO. ROGER



*A godlie Preface, made by
him, whosoever hee was,
that translated this Booke out
of the Latine tongue into
French.*

IF this Booke, which concerneth
the following of Christes example,
haue heeretofore yeelded some fruite
to such, as haue giuen themselues to
the reading thereof, I thinke it will
yeeld no lesse heereafter, specially nowe
that it is ridde and clenfed from a num-
ber of imperfections that were in it be-
fore.

And although it be apparant, that the
conuersation of such as call themselues
Christians, is wonderfully corrupted:
yet notwithstanding, because God is so
good, that he will euermore draw some
one or other of an infinite number from
it, it maketh me that I am not altogether
out of hope.

Againe, like as in great and sore disea-
ses, all the best remedies that can bee de-
uisef, are wont to bee applied with all
speede: euen so the more we see wicked-
nes and vngodlines to abound, the more
ought wee to consider by what meanes
they may be remedied, that some may be
saued among so many thousands, which
are hard harted, and enemies to all good
warnings.

It must needs be granted, & experience
prooueth it sufficiently: that there was
neuer any age, wherein Christians haue
beeue

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beene more out of order, nor haue had lesse regard of godlines, then they haue at this day: yet notwithstanding, this ought not to bar from hoping that God wil draw some continually to himselfe. On the other side, like as among a great sort which are stricke with extream sickness and diseases, some do alwaies scape as it pleaseth God, so it is to bee hoped, that among an infinite number of false christians, GOD will touch some to bring them backe from the filthines & corruption of the worlde, and to leade them to the fearing of himselfe.

Moreouer, it is not to be doubted but that God hath alwaies some seruants of his, as it were couered vnder the great number, which by the power of his holy Spirit doe liue continually in all purenes and vndefilednesse, without cleauing or consenting to the vngodlines, and disorderednesse of the wicked.

And this is it which confirmeth mee in my hope, that this little booke shall not be vnprofitable nor fruitelesse.

Neuerthelesse, this booke is not full of great cūning, nor beautified with flowers of humane wisdom, neither doth it discourse or treat of high or darke thinges, neither is it stuffed with subtile questions & arguments, nor indited with eloquent stile, as those cōmonly be which are propounded & set out to the world, rather for boasting & vaine glory sake, then for any desire to doe other men good. This booke is plaine, & without any great gaines, but yet so full of good
and

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& wholesome instruction, that I dare well *Profit of this*
auowe, that whosoever readeth it with a *Booke.*
right disposed minde, without respect to
any other thing then God, and the salua-
tion of his owne soule. which is the one-
ly marke that wee must leuall at, hee shall
reape singuler profit thereby.

As for my part I can witnes of my selfe,
that God hath oftentimes made it to serue
me for a spurie to quicken and waken me
vp from my slothfulnes & dulnes, and to
kindle in mee a desirousnes of his seruice,
and I hope that the like shall befall to all
such as shoote at none other marke but to
knowe, feare, and loue him, with a pure
right meaning, and single minde, and to
leade a holy conuersation before him.

And in good sooth it may well be said,
that vnto true Christians, good and holy
bookes are as ladders to climb vp to hea-
uen, as sparkes to kindle the heate of the
spirit, when it is quenched or waxed cold
in them, & as props to stay vp their faith
that it may increase

*Good Bookes
as ladders to
clime vp to
Heauen.*

I speake of true Christians. For as for
them that are christians but in words and
ceremonies, some of them be so bereft of
all true feeling of God, and of their owne
conscience, that they neuer enter into the
considering of the thing that might be a-
uaileable & necessary to the well instruc-
ting of them in the truth, and to the tray-
ning of the to some godly behauiour. but
are wholly given to the things of this life,
as though there were none other after it.
And other some haue their mindes so tied
to the letter, that they can make none ac-
count of any other Bookes, but such as
may make them skilfull, eloquent, sharp-
witted;

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witted and subtile, & consequently wonderfull among men, despising all such works as may make them better, by moouing the to the exercises of their profession. And of this sort the number is verie great now-adayes; of whom nothing can be saide, sauing that (as the Apostle speaketh of them) they can well enough say with their mouth that they knowe GOD, but in their deeds & workes they renounce him *a*;

And truly we be come to a time, wherein wee be more giuen, and more hastie to reason and dispute of our religion, then to be religious indeed; more giuen to make great and large discourses of it, then to put it in practise, and to shewe the truth and purenes of it, by our holy conuersion; & at a word, more giuen to talke then to do: insomuch that we may well perceiue, that the christian profession is nothing els now adayes, but a lip wisdom, and a skill, to hold talk among such as make their vaunts of it.

But what? doe I terme it a lippe-wisdom? Nay, would GOD it were not rather turned into a fleshly and licentious loosenes, as wee may partly see already by too many effects thereof.

But so dooth it alwaies befall to such as hauing receiued Christes doctrine, apply not themselues forthwith to the forsaking of themselues, without the which it is not possible for vs to bee Christes true Disciples *b*. For as the light cannot match with darknes *c*: so cannot Christes spirit march with sinne, and the lustes of the flesh. insomuch that if the practise thereof bee omitted, there is none other thing to be looked

a Titus, 1, 16

b Mat. 16, 14

c 2 Cor. 6, 14

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looked for but a kind of liberty, whereby men shaking off all yoke, shal giue themselves ouer to a leuill, & tooke themselves in their sinnes, not that they keepe not still some outward shewe and countenance of godlines: for vnlesse it be some Epicures, and godlesse men, they neuer proceede so farre as to doe away, and to giue ouer all seruice of God.

But yet are all such shewes and outward countenances in vaine & of none account before him which requireth mens harts *d*, and contenteth not himselfe with the only outward deedes *e*, where-with notwithstanding they thinke to quiet their owne consciences, and to auoide the feeling of Gods wrath for their sinnes, which thing may well serue for a time in the behalfe of the ignorant, and of such as haue no better skill, but as for those which know wherein the seruing of God consisteth, they cannot but be meruailously abashed, if they fal to examining of their owne wicked conuersation.

*d Deut. 6. 5.
e Iob. 4. 22.*

For when there is no ceremonie, (howe fayre a shew soeuer it beare, no not euen though it be of the number of those which God hath inioyned for the keeping of order in his church) that can satisfie the conscience which is troubled with the feeling of it owne sin, and make it sure before the iudgement of God, who will not iudge vs according to ceremonies, but according to our workes *f*.

f 2 Cor. 5. 10.

Wee reade that Iesus Christ will say to such as shall haue cast out deuills in his Name *g*, prophesied in his Name, and wrought many other great thinges in his Name. Away from me (will he say to them)

g Math. 7. 23

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ye workers of wickednes. Howe much more then will he say so. to such as occupying theselues all onely in some ceremonies, and not in the true godlines, which the Apostle saith is profitable to all things *h*, shall haue giuen themselves to follow their flesh and the world?

1. Tim. 4. 8

Rom. 1. 16.

2 Cor. 1. 18

To be short, we must come to this point, that for as much as Christianity is not an outward profession, nor a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in words (as who would say it were enough to haue the skill to talke and discourse of it as men doe of their worldly Sciences) but it is the very power & might of god *i*, whereby GOD intendeth to renewe and as it were to create againe his own image and likenesse in man, who is fallen from it by his owne fault, and to sette it againe in the former brightnesse & perfection, that hee may attaine againe to the blessed immortality: It is not to bee doubted, but that the same is the thing whereon wee ought to fixe & settle the eyes of our mind, and wherevnto we ought to apply all our wits, straying them earnestly and to the vttermost of their powers to attaine ther-vnto. Otherwise we shall but lose our labour, in seeking after this or that, and all that euer wee can do shall serue to no purpose, but onely to traine vs the further frō the marke that is set before vs.

2 Cor. 6. 3

I know wel it wil be replied herevnto, that the thing which I speake of cannot be obtained in this life, wherein we be subiect to so many infirmities *k*, and are so corrupted and fraile, that it is vnpossible to attaine therevnto.

Neither

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Neither doe I say, that we can attaine so farre as to bee sette perfectly againe in our former vncorruptnesse, so long as wee be held wrapped in this mortall body *l*. That is reserued for the world to come wherein all things shall bee reduced to the highest perfection *m*. But my meaning is onely to declare that the thing which shall bee accomplished there, must be begunne in such wise here, as wee may not cease to drawe neerer and neerer vnto it *n* by shortening our way continually. *lvv is. 9. 13*
m Rom. 21. 1
n Philip. 3. 13.

And surely, the Scripture teacheth vs manifestly, that none shall become partakers of the glorious rising againe, wherein consisteth the full measure of our felicity, but those which haue endeououred here to die vnto sin, and to liue againe in newnes of life, which is called the right resurrection, euen by the Spirit of Christ, whom all true Christians haue clothed themselves withall, which haue mortified the deedes of the flesh *p*, which haue put off the olde man *q* with all his workes, and put on the newe man according to the image of him that created vs, and which haue cleansed themselves here from all vncleannes both of body and soule. *p Rom. 6. 4. 5*
p Gala. 5. 13
Rom. 8. 4. 5.
q Eph. 4. 22

And that is the reason why S. Paule *r*, *r Colos. 3. 5.* hauing saide that when Christ appeareth, wee also shall appeare with him in glory, doth forthwith warne vs to mortifie our members that are vpon earth, whereby he doth vs well to vnderstand, that this mortification must goe afore in vs here, if wee purpose to attaine to glory.

The same Paule telleth vs, that our bodies shall be quickned by reason of Christs spirit *s* which shall haue dwelled in vs here *s Rom. 8. 11*

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and wherby wee shall haue repressed all outward affections.

¶ 1 Ioh. 3. 3

Also S. Iohn protesteth, that whosoever putteth his trust in Christ, dooth purge himselfe after the example of Christ.

¶ 1 Cor. 6. 2

To be short, there be infinite texts touching this point in the holy Scriptures. And though there were no more but this one, which they vtter so oftē, namely, that the vnrighteous shall not inherit the kingdom of God, it might be enough to content vs withall, and to put vs in feare, and to moue vs to the true and earnest repentance.

But alas, we be so loth to yeelde to this poynt, and our flesh breedeth vs so manie hinderances, that we doe what we can to eschew that burthen, and to shake it from our shoulders. But in so dooing what doe we else, but striue against our owne soules health, & resist Gods grace, who commeth to saue vs? howbeit by such meanes as he himselfe hath ordained, and by such way as he commaundeth vs, and not by meanes or waies of our owne choosung.

Well said. God hath commanded vs to beleue in his Sonne, and for our beleeuing on him, hee promieth vs euerlasting life, so as all they which beleue in Christ, taking him for their sauicour, and applying to themselves all the benefites which hee hath purchased for vs by his death, are in the right way.

¶ Rom. 8. 1.

But who be these beleueers? Euen they (saith the Apostle) which walke not after the flesh, but after the Spirit, they which take paine to frame themselves to the will of Christ, into whose body they bee grafted, & vnto whom they be knit together,

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as his liuely members *y*; they which en-
 deavour to loue God, and to giue ouer the
 due of themselues *z*, and of the World *a*,
 they which haue their whole conuersation
 in Heauen *b*, they which loath their former
 life, & for feare of falling thereinto againe,
 doe the more watch, & looke the wailier
 to their thoughts deuises, words & deeds,
 they which feeling their owne weakenesse
 and infirmitie, make incessant prayer vnto
 God for the spirit of strength and stedfast-
 nesse *c*, and which feeling our coldnes and
 vnlustines, do craue the spirit of seruencie
 and earnestnes, they which in aduersitie do
 keepe themselues from murmuring, and
 endeavour to bee patient *d*; they which be-
 thinke themselues of Gods benefites, and
 yeeld him thanks for the *e*, they that straine
 theselues to succour their neighbours both
 in body and soule *f*, and at a worde, they
 which crucifie the flesh, with the affecti-
 ons and lusts thereof *g*.

y Ephe. 3. 17
z Luke. 9. 13
a 1. Ioh. 2. 15

b Phil. 3. 20.

c 1. Thes. 5.
 17.

d Rom. 5. 3. 4.

e Psa. 116. 12

f Rom. 12. 4
g Colos. 3. 5

Insomuch that they in whō these fruites
 are not founde, ne make not the taler t of
 faith to preuaile in such manner as I haue
 told you cannot be said to be, in the num-
 ber of the true beleeuers & faithful ones,
 notwithstanding that they pretend some
 countenance of honestie, and therefore
 much leise can those be saide to be of that
 number, in whom the works of the flesh *h*
 are apparant.

h Gal. 23, 19

But some fleshly christian will say still,
 that as for him, hee is cloathed with the
 righteousness of Christ, that the perfect
 obedience which Christ hath yeelded to
 God his Father in satisfyng the lawe, in
 imputed vnto him, as if hee himselfe had
 yeelded it: and to bee short, that hee is

*Imputation
 of righteous-
 nesse.*

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reckoned for righteous by his faith, so as none of all his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maist but it will be to thy harme & confusion. Indeede Christ layeth not our sins to our charge, if we belieue aright in him, neither shall our imperfections hinder the the vertue and efficacie of his death. But to beare thy selfe in hand that Christ holdeth thee for righteous when thou giuest thy selfe to vnrighteousnes and hast none other care but to follow thine own inordinate lustes: it is not onely a dooing of great dishonour vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth say, that Christ holdeth him for lowly, which is puffed vp with pride? Or for liberall & charitable, which is full of niggardlines, distrust & vnkindnes or for a loue of god, which is full of selfe loue, & loue of the world? or for a worshipper of God, which maketh no right account of him? Or for a delighter in GOD which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindful of gods benedicts which is vnthankful? Or (to speak more homely) a whoremonger, for a chaste person or a glutton, and a drunkarde for a sober & moderate feeder? I beleue that euen thou thy selfe, (if thou consider it thoroughly) wouldest be ashamed to think it and much more to peake it. For how is it possible that a man should bee righteous without righteousness, good without goodnes, vertuous without vertue?

S. Iohn saith manifestly, that as Christ

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is righteous: so he that worketh righteousness is righteous, and that hee which sinneth is of the deuill: yea, and hee saith moreouer, that the thing wherein the children of God doe shewe themselves to differ from the children of the deuill, is that the one sort worke righteousness, and the other sort worke sinne.

And of a truth I cannot tell how Gods true children, who are all true christians, coulde otherwise bee better marked out, then by their applying of themselves night and day, to do whatsoeuer is pleasant and acceptable to their heavenly Father: whom because they knowe to be righteous, they also doe wholly endeavour themselves to do righteous thinges, wherein they shew themselves to be borne of him, as S. Iohn sheweth yet further. If yee knowe (saith he) that God is righteous, know ye also, that whosoever worketh righteousness, is borne of him &c.

Moreouer, howe can it come to passe, that the true Christians shoulde not giue themselves to righteousness, seeing they haue Christs spirit, (for hee that hath not Christs spirit, saith the Apostle, is no christian) which being holy of himselfe, cannot but driue forward the partie vnto all holinesse whō he possesseth? It cannot be but that hee must needs bring forth his fruits, which are / louingnes, gladnes, quietnes, mercifulnes, meeknes, faithfulness, mildnes, and staiednes. To be short, it cannot bee but that hee must needs alter the whole man, both within and without, to make a newe creature of him.

But see to what point satan & our owne nature brings vs, namely, to fall a sleep, &

1. Ioh. 2. 22

Gal. 5. 22

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m 2 Cor. 5. 19

n Titus. 2. 11.

m Rom. 6. 5.

p 1 Ioh. 5. 5.

to sooth our selues in our vices, & to make vs to let the bridle lie loose on our neckes, and all vnder colour that Christ imputeth not our sinnes vnto vs *m*, nay, he imputeth them vnto vs, if we cōtinue in them *n*. For he died not to leaue vs in them still, but to take vs out of them really & in very deede *o*, as witnesseth further Saint Iohn, who telleth vs plainely *p*, that Christ appeared to take away our sinnes.

In which place he intends not to speake (as I take it) of the forgiuenes of our sins past, but to say that Christ doth really, & in very deede, take away their sinning in workes, which do beleue on him; which cannot be done, but that he must also there with put into them, and imprint in them, the loue of righteousnes.

Neuertheleise, I will not straine my selfe any further about this matter, vvhich would require a whole booke rather then a Preface. And in good sooth, I had not spoken so largely thereof, but that I hoped to doe some men good the eby, who vnder pretence that they deserue not ought at Gods hand, doe make so small account of the good workes which God requireth at our hands, that they giue ouer the exercise of all goodnes, and doe weede out of their harts al regard of godly life, and of seeking their soules health with feare & trembling *q*, as they shew wel enough by the sequell.

q Phil. 2. 22

Rom. 11. 12

Furthermore, I thought by that meanes to draw on the Readers to the receiuing of this little Treatise the more willingly, wherein, as there is not any thing contayned, -but such as may serue to teach vs to order our life well; so was it also requisite so shewe, that there is no point of christia-

nitie.

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mitie in vs, vnlesse wee set our whole hart therevpon, And on the other part, forasmuch as the ground hereof is how we may folow the example of Christ, it was verie conuenient to warne christian folke to inforce themselues therto, without flattering themselues, & without feeding themselues with vaine opinions, that might turne the from their right way or hinder them in it.

For seeing that Christes life was not set foorth vnto vs, alonely to make a legend of it, or to make a wondring at it in words but to bee followed by vs: it is the marke whereunto wee must tend, in drawing to perfection so neere as is possible, and as much as our frailtie can affoord. And otherwise, seeing we be tolled therevnto by Iesus Christ himselfe, not onely in wordes, but also by examples, which are as liuelie portratures of the life which wee ought to lead heere, in wayting for his glorious coming againe, we cannot exempt our selues from it without preiudice of our saluation, no nor yet without bewraying that wee haue no list to it. For were we rightly desirous to become happy, and to attaine to the endlesse life which is promised vs in Christ, we could not shew it better then in taking the way thereto, whereby we both may and must attaine vnto it.

And that way is none other, than to beleue in Christ, & to walke as he walked. And that is Saint Iohns meaning where he saith *x*, that he which saith he dwelleth in Christ, ought to walk as he walked, that is to say, he ought to indeuor to liue as he liued. There are alwaies enow which boast themselues to beleue in Christ, or to be Christians. But the very meane to knowe them,

x 1 Ioh. 2.6.

Boasting christians.

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them, is to mark whether their whole endeavour be to followe Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured livery whereby we shewe and declare our selues to be the same indeede, which wee report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him and to follow his steps. For the very thing wherein the vni-on & coniunction are shewed, is that the members doe shewe themselves to bee of the selfe same that the head is. And where that is not doone, it is an euident prooffe that the member is rotten, senselesse, and voyd of the life which is in the head.

And in this behalfe I report mee but to the iudgment of man, who is wise enough of himselfe to attaine easily to this reason.

Philip. 2. 5

Not without cause therefore doth Saint Paule say, that wee must bee of the same minde which Iesus Christ was of. For thereby his meaning is to do vs to vnderstande, that wee which are members of Christ, must be answerable to him in vni-ty of affection and will. Which thing he teacheth yet more plainely in another place, where he saith, that wee be grafted into Christ after the likenesse of his death and resurrection: meaning thereby that wee which are ioyned vnto Christ, as an impe is to the stocke of a tree, ought so to liue of his life, as there may not appeare any deformitie in vs; but that as he hath died, so wee must die also: and as hee is risen againe, so we must rise againe likewise, wee must die (I say) vnto sinne, & rise againe vnto

Rom. 6. 5.

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vnto newnes of life; for that is the death
and the life which he speaketh of.

Which thing I haue said, to the end that
we which boast our selues to bee Christes
members, should vnderstand that our van-
ting of that title is vaine, if we labour not
to resemble him in all our whole life, And
in what things? not in raising the dead *u*,
in giuing sight to the blinde *x*, in healing
the sick *y*, or in fasting forty dayes *z*, (for
these are miracles which he wrought both
by him'selfe, and by his Apostles, for the
confirming of his doctrine amongst men,
that they might receiue it as heavenly and
comning from God, and he wrought the
once for all, without any neede of hauing
them done againe by vs) but in following
his vertues, as his faith, his obedience, his
patience, his constancie, his temperance,
his lowlines, meeknesse, mildnes, gentle-
nes, perseuerance, diligence, earnestnes in
praying and thanksgiuing, & many other
things.

u Ioh. 11. 43

x Mat. 9. 28

y Marke. 2. 34

Luke. 5. 18

z Lu. 4. 1, 2

All the which he did, not to make a shew
of them to vs, but to traine vs to the same
by his owne example; not to impute them
after such a sort vnto vs, that we should be
held for such as he him'selfe is, without be-
ing so indeed: but to the intent that as he
did them, so we should do them too, as he
himselfe saith *a*; and as Peter saith *b*, to the
end we should follow his footsteps.

a Mat. 11. 28

b 1. Pet. 2. 21

And how shall we know that we be in
him, & are made partakers of his graces,
but by our endeouoring of our selues to
keepe his commaundements? And soothly
the onely meanes to know and to be assu-
red in our selues that we dwell in Christ, &
Christ in vs, is our keeping of his com-

maun-

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¶ 1 Joh. 2, 3, 4 mandements, as Saint Iohn teacheth *e*, adding further, that our knowing that hee dwelleth in vs, is by the Spirit which hee hath giuen vs, because that by that Spirit, we endeouour to follow him, and to frame our selues to his will, whereby we yeelede proofe of the vnion that is betweene him and vs. For euen as the Children of thys World, do witnes themselues to be all one with the world, by following their worldly lusts *d*, ambition, couetousnes, and pleasures, which thing I say also of the members of sathan; so in like case, the Christians shew themselues to be made one with Christ by his holy Spirit, when they follow Christ steppe by steppe, and make his life to serue them, as a most perfect rule to leade their life by.

What remaineth then to be done in this case? Soothly, that we on our part doe inforce our selues, by eschewing all slothfulness, which being hurtfull, and noisome in all things, is most hurtfull and noisome in this behalfe: for so much as it is of such importance, that we cannot neglect it without wilfull disappointing our selues of our saluation and soueraigne felicitie.

¶ Mat. 7. 14 This way is narrowe and rough; I confesse it so, as all Christians do, and so dooth Christ him selfe say it also *e*. For inasmuch as thereby wee must forsake our selues to followe Christ *f*, (which is very painful & hard to flesh & blood, which desireth nothing but her owne pleasures and commodities) no doubt but we feele it to be very bitter & burthen some. But what for that? Yet must we take that away, without stepping aside one way or other. For that is the only way, which after many labours, &
hard

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hard pinches, leadeth in the end vnto life.

As for the other way, it is very broad e^g, *g Mat. 7. 14*
faire, and accompanied with great pleasures, but the end thereof, saith he, leadeth vnto death. Now it is much better to goe by labour to rest, by tribulation to ioy, & by death vnto life, then contrariwise to go by rest to labour, by ioy to tribulation, & by life to death: for looke what thing cometh last, shall be euerlasting.

What thing then should hold vs back or hinder vs in this race? If it be the world, with all the goods, honours, & pleasures thereof: let vs vnderstande that all those things passe away *h* like an arrow which is shot at a white, the trace whereof is not *h 1 Cor. 7. 33*
perceiued any more when it is once past. If *1 Ioh. 2. 17*
it be the roughnes & vneasines of the way, let vs consider how there is nothing so vneasy, nor so rough, which becommeth not easie and smooth by continuall vse.

If it be the infirmitie and weakenesse of our nature, let vs thinke vpon him which hath promised to stand by vs, to helpe vs & to strengthen vs; who being good, wil helpe vs, and beeing Almighty, vvill also strengthen vs, conditionally that we pray to him continually, *i*. Aske (saith he) & it *i Luk. 11. 26*
shall be giuen vnto you, seeke and ye shall finde, knocke at the doore, and it shall be opened vnto you. Provided alway, that we on our side do straine our selues *k*, for he *k Mat. 11. 12*
helpech not them that are idle and doe nothing. Hee giuech his Spirit, but it is to such as feeling their owne feeblenes, and being displeased with it doe earnestly desire and craue his Spirit *l*. To such as nothing aske, nothing he doth giue. It is euē *l Luk. 11. 13*
hee that worketh in vs; Howbeit, not so long

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long as we our selues sleepe, not so long as we hold our armes acrosse, and much lesse so long as we resist him.

1 Mo. 11. 12

The kingdome of GOD, saith Iesus Christ, suffereth violence *m*, and the violent pluck it to them. And who be those violent? those which being inflamed with great desire and zeale to fashion theselues like to theyr heade, doe offer violence and force to themselves, to the intent that their nature and flesh being restrained & bridled, may not cast any impediment in the way of Gods Spirit, vvhich vworketh in them, which feeling themselves cold and lazie, whether it be in praying to God, or in giuing him thanks for all things, or in any work of godlines either towards God or to wards their neighbours, doe quicken and stir p themselves, without suffering themselves to goe on, and to be overcome of their flesh, which take paines to marke all their owne thoughts and affections, & to restraints them from passing their bounds & from rousing astray, setting a sure watch vpon their mind, and following the counsell of the wise, because that from the mind cometh the wel-spring of all euill *n*, which knowing how easie it is for them to slippe aside at euery least occasion in the world, do set good garde vpon themselves continually, labouring to subdue & overcome themselves; and finally, which by Christ his Spirit do incessantly crucifie the flesh with the lusts thereof.

Mat. 15. 18

And of a truth, wee be of our owne nature so contrary to God, and so bent to the seeking of our owne selues; and our affections are so heady and vehement, and wee be haled vnto euill with so great force
by

A godly Preface.

by our flesh, that we must not thinke that God can haue his dominion in vs, vnlesse we vse great force to ouercome & subdue our selues to him.

Yet notwithstanding, there are some nowadayes, yea and a great summe, who without taking much paine (I will not say without taking any at all) cease not for all that to bragge afterward that they be of Gods kingdome, but they deceiue themselves. For seeing that Gods kingdome is righteousnesse, peace and ioy through the holy Ghost, as saith Saint Paule. *how can it haue place in them, which suffer vn-righteounesse to raigne in them? And verily it is a suffering it to raigne, when they repress it not, according also as they shew in effect by their conuersion, which is no better then the conuersion of those who they condemne.* *o Rom. 14.17*

I know wel they haue their shifts for it, saying that we haue no power at all, that we shall be flesh still as long as wee be in this life, & that we cannot proceed far forward in this great frailtie and weaknes of our nature, but that Christ will supply all our wants, and not lay our sinnes to our charge. Yea verily, but when they say so, or rather flatter themselves after that manner, perceiue they not how they disgrace themselves from the degree of christians. For if they cannot obey God, and doe the thing that hee commaundeth, they haue not Christs Spirit; and if they haue not Christs Spirit, then are they not Christians. Saint Paule saith well, that the flesh neither will nor can obey Gods law; but yet he addeth therewith, that Christians are not in the flesh, but in the Spirit. You
be

p Rom. 8.13

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Be not in the flesh, saith he, but in the Spirit, at leastwise, if Gods Spirit bee in you. Whetvpon it must needs follow that they which cannot obey God are in the flesh, & those, saith he, cannot please God.

*Who are
fleshly.*

Rom. 8. 13

Which reason may serue also to this saying of theirs, that we shall alwaies be flesh. For if we be alwaies flesh, we shall alwaies be still vnchristian-like, because that to be flesh, and to be Christians, are things that can by no meanes match together; I mean to be flesh in such wise, as to make none other trade then to folow a mans own lusts. For otherwise I deny not but that the flesh is still in vs, so long as wee be wrapped in this mortall body, to prouoke vs vnto euill, and to make warre against the spirit; but not to followe the froward motions of it any more. For this standeth true, that whoeuer followeth them, is not to be registred in the number of Christians. And therefore Saint Paule threatneth euerlasting death to such as liue after the flesh, specially after they haue beene taught that they bee alwaies subiect vnto damnation.

As touching our frailtie and weaknesse, wherewith they thinke to preuaile continually, against such as presse them vvith their dutie: Surely, I confesse with them that it is great, and such as maketh euen the holiest to bee ouerthrowne and vanquished oftentimes by the deuill & their owne flesh, which thing they lament and bewaile, but as for to make a shielde or a defence of it, to sooth themiuelues in their vices, and to take licence to follow theyr lustes; it is for such folke to do, as seeke all maner of occasion to do euil, and to rid away all regard of vpright dealing & righteousness,

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zealousnes, which thing cannot agree with true Christians, whose whole studie is to maintaine themselves in good workes, as they that know how ill it beseemeth those which professe themselves to be made cleane by the blood of Iesus Christ, to turne backe to the defiling of themselves againe. *Hebr. 9. 14.*

Moreouer, to say that Christ wil supply all our wants, and not charge vs with our sinnes, where-vnto wee haue yeelded our selues so freely and willingly, after wee haue knowne him, seemeth in my iudgement to tend to none other thing, then to make Christ a cloake for our vices, and to take occasion of his grace, to flatter and maintaine our selues in them, which cannot be done without manifest wickednesse.

For seeing that Christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holy, and be-seeming him, & to bring the same to passe, doth promise vs his spirit, so wee aske it of him in fayth, if wee doe the contrarie, it will not be without dooing him wrong. Where through it will come to passe, that we shall bereaue our selues of the benefit of our Redemption, and make our selues vn-worthy thereof For (as Saint Iohn teacheth vs) Christs blood maketh none cleane, saue those which walk in the light, as God is light. *Iohn. 1. 7. 9.*

But I beseech these men in the Name of God, to consider these things aduisedlie, and to thinke earnestly vpon this saying of Christs, that, Not all they which say, Lord Lord, shall be saved, but they which doe the will of his heauenly Father. Neyther words *Mat. 7. 21.*

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words nor ceremonies do prooue folke to be Christians, children of God, faithfull ones, members of Christ, and chosen of God, which are titles where-with they decke themselves, as with thinges which belong peculiarly and all onely vnto the, but their deedes and their loue proceeding from a pure hart, from a good conscience, and godly ceremonies that can be deuised, and from an vnfaigned faith.

¶ 1 Cor. 13
1. 2. 3

Let vs then conclude that the only true marke of christians and right beleeuers, is loue, without the which, a man may well talke of Christ, and of the Gospell. and he may well haue the Sacraments, and all yet shall be nothing.

And would God that the Christians of our time, as well the one sort as the other, (for alas they be deuided asunder) had put it well in vse these former yeeres. For then should wee not see now so much hatred, hart-burning cruelty, medling, sedition, part-taking, treason, trechery, desire of reuenge, and other infinite mischiefes that raigne among vs. Neyther should bloud haue beene shed after such a sort, and in so great aboundance as it is; and yet still shall be, vnlesse GOD vsing his absolute power, restraine mens mindes, which are now fiercely bent and fleshed, one against another, as they may not be able to bring theyr desires and passions to passe: and that they also on theyr side do suffer themselves to be bowed, by acknowledging theyr faults, and by hauing recourse to the remedy of repentance, which is the onely meane to appease Gods wrath so kindled against vs; and, at a word do turne theyr rage and cruelty into mildnes and charity.

And

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And to lay foorth the matter yet more particularly, the christians are those which crucifie the flesh, with the lusts and affections thereof. The children of God are they that are led by Gods Spirit, and not by the devils spirit, nor by their owne affections. The faithfull are they, which not onely repenting themselves truly do trust in Gods mercy through Iesus Christ but also doe exercise themselves in all good workes, and, as sayth S. Peter 2. do endeavour to shewe their faith, strength; in their strength, skill; in their skill, staiednes; in their staiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlines, louingnes. The members of Christ are they that take pain to frame and fashion themselves like vnto their head, as much as can be in this life; assuring themselves that it is not possible for the head to be of one wil. & the members of another. Gods Elect or Chosen, are they that indeavour to be holy and vnb lameable before him in loue.

*Markes of
Christianitie.
x Gala. 5.24
y Rom. 8.14*

2. 2. Pet. 1.3

a Ephe. 1.20.

Those, those be the markes whereby a man may & ought to discern them from the vnbelleeuers, the heathenish, the vnholy, the children & lims of the deuill, and finally from all kinds of false christians.

In respect whereof it is not amisse to alledge the saying of S. Augustine. The wicked man, saith hee b, may haue baptisme, he may haue the gift of prophecying, hee may receiue the Sacrament of the bodie and blood of our Lord, hee may beare the name of a Christian, & haue Christs name in his mouth, and he may haue other vertues; but charitie is the thing which the wicked cannot haue, it is peculiar to the

*b August. ad
laude charitatis.*

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1 Cor. II. 21 true Christians. And therefore (sayth hee)
let euery man examine himfelfe vvhath hee
loueth *d*, and thereby he shall find to what
Cittie he belongeth. If hee loue the world
and worldly things, that is to wit, fleshli-
nesse, mony, or honour, hee is a cittizen of
Babylon, But if hee loue God, he is a Citti-
zen of Ierusalem. Hee is good and righte-
ous, and therefore he must not doubt,
but that God will at that day
giue vnto him the crowne
of righteoutnes.

AMEN.

A. G.



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The first Booke of the IMITATION of CHRIST.

Chap. I.

*That all worldly things are vaine, and
to be contemned.*



Hee which followeth mee, sayeth Christ ^a, ^a Iohn. 8, 11 dooth not walke in darknes, but hath the light of life: by which wordes we are inioyned to imitate his manners, and conuersation, if we desire truly to be enlightened, and deliuered from all blindnes of hart.

Wherefore it is our parts, most earnestly to consider what the conuersation of our Sauour was.

The doctrine of Christ surpasseth all the learning enē of the best mē ^b, ^b Iohn. 7, 45 and a man endued with his Spirit, findeth an hidden, and heauenly Man-
na ^c in his words, but for want of the Spirit of christ, ^d many though much they heare, yet little they profit by the preaching of the Gospell.

^c Reue. 2, 17
^d Iohn 14, 26.
^d Iohn 16, 13

Wherefore, if any would fully vn-
C. derstand.

The first booke

derstande, and with pleasure attaine to the knowledge of our Saniours words, he must indeuour to frame his life after his examples.

What availeth it thee subtiltie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubles darke sayings make not an holy mā, but a vertuous life bringeth into the fauour of God.

For my part, I had rather finde my selfe conuerted from sinne, than cunningly define what sinne is.

If thou hast the whole Bible, yea and the sayings of all Philosophers to at thy fingers end^e, what art thou the better if thou be out of charitie, and the fauour of God?

Vaniue of vanities, and all is vanitie f, saue onely to loue and to serue God sincerely.

When all is done, the true wisdom is g by contemning the world, to goe on towards heauen.

It is vanitie for a man to seek transitory riches h, and to trust in them i.

It is vanitie to hunt after pnteract, and to be puffed vp^e.

It is vanitie to follow & fauour the lustes of the fleshe l, which one day thou

f 1 Cor. 13. 2

f Eccl. 1. 2.
and 12. 8

g 1 cor. 1. 20

h Mat. 6. 19

i Pla. 19. 6. 7
and 52. 7

Eccl. 2. 9.

k Pro. 18. 18

l Psalm. 62. 9.

l Prou. 6. 25.

Gala. 5. 16.

of the Imitation of Christ.

thou wilt rue full greuously.

Vanitie it is to desire a long life^m, ^m Wisd. 4, 8.
and not to care for a good lifeⁿ. ⁿ Rom. 8, 12.

It is vanitie to behold the time present, and not to fore-see vwhat will come heereafter^o.

^o Sira. 18, 23

And vanitie it is to couer those things which passe away most swiftly^p, and not to hasten thither where is ioy without end^q.

^p 2 Pet. 3, 10

^q Reue. 5, 15

^r Eccle. 1, 8

Forget not the prouerb^r. The eye is not satisfied with seeing, nor the eare with hearing.

Wherefore endeuour thou to withdrawe thy selfe from the loue of this world^s, and looke on things which are not seene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slay theyr sonles through Gods displeasure^x.

^s Iohn. 2, 17,

^t Colo. 3, 12.

^u 2, cor. 4, 18

^v Iam. 1, 14

^x Wisd. 1, 3

12, 15

Chap. 2.

Against vaine-glory in spirituall things.

ALL men naturally desire to knowe: but what is knowledge without the feare of God^a?

^a 1 Cor. 13, 2

The most simplest Coun-

^a 2 Cor. 8, 7.

The first booke

try swaine fearing God, is better then a proude Philosopher which stareth vppon the starres, and careth not for himselfe ^b.

^b Luke. 12.

56.57

^c Luk 18.13

He which knoweth himselfe thoroughly, esteemeth of himselfe but lightly ^c, and wayeth nought the praye of men.

^d 1, Co 3.2

If I had all knowledge and had not loue ^d, what would that profit me afore God, who will iudge me according to my deedes ^e?

^e Psal, 52.12

Math, 15.27

Rom. 2.6.

^f Eccle. 1.17

18

Study not ouer earnestly for knowledge, for that is but a vexation of the spirit ^f, and a deceiuing of the mind.

^g 1 Cor. 8.

For learned men commonly would be knowne and counted wise ^g.

Many things there be, which known but little, if they doe any thing, profit the soule, and he is extreamely foolish, that casteth his minde vppon any thing which tendes not vnto his euerlasting welfare ^h.

^h Mat. 6.33

Luke. 12.31

ⁱ Pro. 15.15,

^j Pet. 2.19

^k 1 Cor. 15

12

^l Iohn 3, 20

21

Much wordes doe not satisfie the mind, but a good conscience is a continuall feast, and maketh a man with boldnes to approach before God ^k.

By how much thou knowest moe, and better things then other men, by so much shall thy paines be greater, and

of the Imitation of Christ.

& more grieuous^l than others, vn-
les thou liue by so much better then
other folkes.

1 Luk. 22.17
Luke 16.23,
Iames, 4.7,

So then let none art, nor know-
ledge make thee proude, but hauing
knowledge be thou more humble^m.

m Eccl. 1.13
Rom, 11.20,
n 1 Tim, 6.3

And if in thine opinion, thou kno-
west muchⁿ, know thou that far moe
things the: e be which thou knowest
not: and neuer be proude, man, but
confesse thine ignorance.

Why preferrest thou thy selfe be-
fore others^o, seeing that many there
be better learned, and more skiltull
then thy selfe?

o Ier. 9.23
1 Cor, 1.19,
1 Tim, 1.7

If thou wilt be learned. and know
indeed, then studie to be vnknowne,
and to be obscure P.

p 1 Cor. 3.1.

For the true & perfect knowledge
is to know & abase our selues, and
he which will esteeme lightly of him
selfe, & greatly of others^q, is doubt-
lesse a wise and perfect man.

q Phil. 2.3
Rom. 10.13,
Math. 18.4
r Ro. 11.17.

When thou seest one openly to of-
fend^r, and grieuously to transgresse,
conceiue not by and by better of thy
self the of him, for thou knowest not
how soone thou maist fall thy selfe^s.

s 1 Cor. 1.2,
t Ia 3.2.13
u Gala, 6.1

For in very deede wee are frayle^t,
but thinke none more fraile then thy
selfe^u.

Chap. 3.

*Of the true knowledge, or knowledge
of the truth.*

*a. Wisd, 9, 4
Ioh, 14, 6,*

HAppie is that man whom the Truth it selfe ^a, not letters, nor figures, which vanish, dooth teach. For our owne opinions and senses, doe many times deceiue, and sildome profit vs. What auaieth it subtilly to dispute about obscure and darke things ^b, the ignorance whereof, shall bee no hinderance vnto vs at the day of iudgment ^c?

*b 1 Cor, 2, 1,
c 2 Cor, 2, 4,
1 Cor, 13, 2*

Certainely it is egregious folly to bend our wits vnto curious and hurtfull things, neglecting profitable and necessary matters: to haue a thorow insight in prophane things, and to haue no sight at all in Gods will, and word ^d.

*d Mat, 13, 13
Mat, 22, 15
e Titus, 3, 9
2 Tim, 2, 16,*

What should we passe for tearmes and questions ^e? For hee is rid from sundry opinions, whom the cuerlasting Word doth speake vnto.

*f Ioh, 1, 1,
Hebr, 2, 10*

For by one word all thinges were made ^f: and one word all speak, one Worde which was in the beginning, speaketh

of the Imitation of Christ.

speaketh vnto all, without whom no man ^g can either iudge, or vnderstand ^g Lu. 10, 22. ther ruth.

Now hee, to whom all things are but one thing, which draweth vnto one thing all things, and seeth all things in one thing ^h, doubtlesse abideth both constant in mind, and continually in God. ^h Ioh. 17, 21

O God, which art the truth ⁱ make ⁱ Iohn. 14, 6, me one with thee in perpetuall charitie ^k.

^k 1 Io. 4. 16.

Many times to reade much, and to heare much it irketh me, whatsoeuer I can either wishe or desire, it is in thee ^l.

All teachers be ye silent ^m, and all creatures holde your peace ⁿ, but ^l Math. 23. 8
^m Zac 2. 13
ⁿ Heb. 12. 19
speake Lord, speake thou onely vnto me. For the nigher one is to himselfe, and the lesse hee wandereth abroad, the more easily he cōceiueth, and the more excellent things, because he taketh the light of his vnderstanding from aboue.

A pure mind and a constant is not distracted diuers waies, because it doth all things to the glory of God, & laboreth earnestly to be free from selfe-loue ^o. For what dooth more ^o Math. 6, 22. hinder & hurt a man, then the vnruely

Better to be well mane-
red then well learned.

8

Chap. 8

The first booke

affections of the mind P.

p Ephe, 4, 22
James 1, 13,
¶ Sira. 37. 16

A good and godly man, before he
goeth about any matter, consulteth
first with himselfe ¶, and is neuer
drawne away by wicked affections,
but maketh them to serue at the co-
mandement of reason.

¶ Eph. 4, 11
12, 13. &c
Colos. 2, 1, 2
2 Pet. 3, 18

O all combats, the forest is to co-
quer our selues; and of all cares the
chiefest should be to waxe strong a-
gainst vice, and continually to profit
more & more in vertue & holines^r.

¶ Rom, 7, 18,

The greatest perfection of thys
life, is not without imperfection^t, &
when we are best learned, wee are ig-
norant in many things^t.

¶ 1 cor. 13, 9
¶ 1 Pet. 3, 13
Gala, 5, 3

To conceiue modestlie of our
seluesⁿ, is a readier way vnto happi-
nesse, then earnestly to studie to bee
deepely learned^x.

x 1 cor. 13, 2

And yet is not science or know-
ledge to be contemned, because be-
ing rightly considered it is good, and
allowed of God y. But for all that, the
goodnes of man^z, is better then his
knowledge, and a good life is to be
preferred afore learning^a.

y 2 cor. 12. 8.
1 Tim, 4, 6.
z Pro 19. 22
a Sira. 19, 23

But because many desire to know,
rather then to please God, it falleth
out commonly that they erre, & reap
eyther no fruite, or very little by all
their

of the Imitation of Christ. then well learned
their studie *b*.

Now would they be as earnest in
rooting out vices *c*, and in planting
vertues, as they are diligent in pro-
posing questions, certainly both the
rude multitude would be more ver-
tuous, and the learned sort more sage
then they are.

b 1, Corin. 4
19. 20
c Mat. 3. 7. 8
Marke. 12
35. 36

Assuredly, at the day of iudgement
we must tell not what we haue read,
but what we haue doone *d*: and how
religiously wee haue liued, not how
rhetorically we haue perlwaded.

d Mat. 25. 34
Roma. 2. 6
2 Cor. 5. 10.
Reue. 22. 12.

Go to the, where be now those ma-
sters so famous, and so pointed at in
theyr life time *e*, vvhose places such
haue, as perhaps neuer think on the?
In their life time who but they? now
where are they? So quickly vanisheth
the glory of the world *f*. Now if they
had liued according to their know-
ledge, (and knowne rightly the word
of God) then had they studied to
their euerlasting praise and profit *g*.

e 1 cor. 1. 10
f Eccle. 1. 2
and 2. 1. & c.

Alas, howe many euen of the lear-
ned sort, perish in this world for lack
of the feare of God *h*. And because
they couet to be rather famous then
vertuous, they are carried away with
vaine imagination *i*.

g Psa. 111. 6
h Esay. 18,
13, 14.
and 33, 18

i Rom. 4. 12

So that in truth, hee which loueth

kCol 2, 14
Ephes. 3, 17
19
IMath. 23
verse, 8. &c.
Math. 1, 4.
mPro. 5, 33.
Luk. 18, 14
n Phil. 3, 8.
oIoh. 7, 16
17, 18.

much^k, is famous, he which despiseth glory^l, is glorious; hee which humbleth himselfe is honourable^m, hee which counteth all things but dunge to win Christⁿ, is prudent; and hee is learned indeede which abandoneth his owne wil, to the will of God^o.

Chap. 4.

Wisedome must be vsed in all our dealings.

a 1. Ioh. 4, 1

BELEEVE not euery saying or spiire^a, but examine the matter wisely by the word of God.

bGen. 6, 5

For alas, naturally wee are giuen^b both to thinke and speake rather ill, then well of others.

cGen. 8, 21

dPs. 116, 11

Sirac. 19, 16

James, 3, 2

eTob. 4, 18,

James. 1, 19

fPro. 17, 12.

gIob. 22, 11

12.

Sira. 12, 4

hErou. 17, 4,

iSi. 13, 7, 8

But good men belecue not euerie mans words; because they know how that we are prone alwaies vnto euill, and that the best offendeth with his tongue^d.

It is a point of great wisedome to be neither heady^e in our actions, nor obstinate in opinion. As great wisedome is it, neither to belecue euery mans words^f, nor by and by to rehearse that which hath been told^h.

Take

Chap. 5. **11** *How to read the scriptures.*
of the Imitation of Christ.

Take Counsell of a godly Man, ^{i Sir. 17. 10.}
whome thou knowest to keepe the ^{k Pro. 12. 15}
commandements of God, & followe ^{l Pro. 9. 12}
the counsell of the wise ^{m Pro. 1. 4} before thine
owne fantasies. A good life maketh
a godly wise man ¹.

The more a man humbleth him-
selfe afore God ^m, the more wise hee
is and quiet in all his affaires.

Chap. 5.

*How to read and studie the holy Scrip-
tures with profit.*

LOOKE in the holy scriptures
for truth, not for eloquence : &
reade them with that minde
wherewith they were Written, ^{a Ioh 7. 39}
for thine euerlasting profit ^{b 1 cor. 1 17} not for
a polished phrase. ^{c Psal 43. 3}

Study as wel godly books, though
they be rude ^b, as workes both elo-
quent for stile, and profound for me-
thod. ^{d Ps. 39. 48.}

Respect not in the Author either
learning or ignoraunce, but let the
pure lou.e of the simple truth allure
thee to read ^e : and neuer mark who
speaketh, but what is said.

Mendie ^a, but the worde of God
shall

The first booke

e Esay, 42. 8. shall stand for euere; and God sundry
 Psal, 100, 5 wayes speaketh vnto vs not respec-
 Psal, 117, 2 ting our persons ^f.
 f Gala, 2, 6,

2, Pet. 1, 17 Many times through our own cu-
 Deut, 10, 17. riosity we profit little in the reading
 of good bookes, whilst we stand to
 discusse those thinges which ought
 simply to be ouer-past.

If thou desirest to reape commo-
 ditie, reade with all humilitie ^g, simp-
 licitie and zeale; & neuer couet to
 be counted learned ^h.
 g Esay, 66, 2.
 h Iere, 9. 23,

24
 1. Cor. 1, 29. Be questioning alwaies with godly
 31. men, and harken with silence vnto
 i Sirac. 6, 36 their sayings ⁱ: be not offended with
 Prou. 13, 20, the darke speech of thine elders for
 they neuer speak without cause why.

Chap. 6.

*That inordinate and carnall affections
 must be mortified.*

a Pro. 18. 14

Esay. 48, 22.

Is, 15, 13 14

b Pro. 13. 10

Pro. 15. 3.

Eccle, 5. 9.

c Math, 5, 3

d Ma. 11. 29

Prou, 1, 16,

Mat. 11. 10.



Heſoeuer a man doth
 couet a thing immo-
 derately, ſtraight way
 his minde is out of
 quiet ^a.

The proud & the couetous be euer
 vexed ^b, but hee which is poore ^c, &
 meek in ſpirit ^d, liueth in great eaſe ^e.

He which doth not mortifie the in-
 ordinate

of the Imitation of Christ.

ordinate affections of his mind^f, may ^fRom. 8. 13.
easily be carried away to wickednes, ^{Gala. 6. 8.}
& with trifling things be overcome. ^{Colos. 3. 5.}

He that is weake, worldly, & carnall ^gRom. 8. 5.
& can no waies withdraw himself ^{&c.}
from earthly desire^h; and therefore ^hGalath. 5,
when hee resisterh them, is griueth ^{verse, 17. &c}
him; when he is contraried, hee fret-
teth, and if he fulfill his mind, he sin-
neth. and by and by doth wound his
conscienceⁱ, because he followeth his
desires, which in steade of that peace
which he looked for, bring continu- ^kPro. 14. 13
all disquietnes^k. ^{Esay, 57, 10,}

Wherefore the true quietnesse of ^{11.}
minde is attained, not by following,
but by resisting wicked affections^l, ^l1, Pet. 2, 11
and remaineth in him which is fer- ^mGal. 5. 22.
uent, and godly zealous^m, not in car- ⁿRo. 13, 14
nall and worldly menⁿ.

Chap. 7.

*Against vaine hope, and vaine
glory.*

It is a vaine thing to ^aPsal. 62.
trust eyther in man^a, ^{verse 1, &c}
or in any other crea- ^{Ierem. 17, 5,}
ture^b. ^bPf. 29. 7. 8.

Be not ashamed to be
in subiection to others^c, for Christes
sake,

^cGal. 5, 13.

The first booke

d Math. 5. 3

Take, nor if thou be poore in this present life ^d.

e Prou. 3. 5

Depend not vpon thy selfe, but put thy confidence in the Lord • Do thy part notwithstanding, and God will blesse thine indeuour ^f.

f Math. 25
verse 4.

Trust not to thine own knowledge, neither doe thou repose any confidence in the wit of man^s, but only in the Lord ^h which exalteth the humble, and bringeth downe the proud ⁱ.

h Psa 56. 11

i Iam. 4. 6

i Pet. 5. 5.

k Ier. 9. 13

l 1. Cor. 1. 31

m Iam. 1. 17

n Iere. 9. 23

o Iob. 2. 7

Glory thou neither in thy riches ^k if thou haue much nor of thy friends if they be mighty, but in the Lorde, who both giueth al things, ^l & gladly would giue himselfe afore all things.

Be thou proud neither of thy beautie, or highnesse. For a little sicknes doth both deforme the one, and consume the other ⁿ.

Like not ouer well of thy selfe, if thou haue a good wit, least thou offend god therby, which gaue whatsoeuer good thing thou hast by natur •.

o 1 Cor. 4. 7.

p Luk 14. 11

Math. 7. 3. 4

q Ioh. 2. 25

r 1 Sam. 15. 7

Thinke not thy selfe better than other men^r, least God who knoweth what is in man ^q condemne thee vnto for thine arrogant conceit.

Doest thou well? Take heede of pride, God iudgeth not as man doth ^r. For that commonlie displeaseth him;

Chap. 8.

14

Fly wicked company

of the Imitation of Christ.

him which pleaseth man ^c.

Isai. 55, 8

If thou hast any goodnesse in thy selfe, think that another hath more ^t, so shalt thou alwayes retaine the true modesty of mind.

1, Cor. 14
verse 3

To debase thy selfe euen vnder all men can neuer hurt thee, but to prefer thy selfe afore one man, may easily condemne thee ^u.

u Luk. 18

The humble man is alwaies in quiet^x, but the hawtie minde fumeeth commonly with indignation ^y.

11, 12, 13.
Math, 20, 11
12.
x 1 Pet. 5, 5, 6
y Iam, 4, 13

Chap. 8.

*What company is to be folowed
or refrained.*

O P E N not thine heart vnto euerye man ^a, but communicate thine affaires with the wise and godly ^b.

a Sir. 8, 9
b Si. 37, 12
c Sir. 8, 8
d Si. 13, 24.
e Pro. 33, 3
f Sir. 13, 16.
g 2 Sam. 22, verse, 26, 27.
h 2. Tim. 2, 2
i Ephes. 4, verse 11.

Acquaint thy selfe with reuerend olde men ^c, and del ghte not much in the company of youth and strangers.

Flatter not the wealthy ^d, and take heede of the mighty ^e. ioyne thee to thine equals which are godly ^g, and do that which is honest ^h, and for the publique welfare ⁱ.

Bee familiar with no Woman vnlawful.

The first booke

k Pro. 5.3.8 lawfully^k; but generally commend
l Pro. 15.39. as many as are good^l.

i Pet. 3.6. Wish to be familiar but with God
m Phil. 3.39 onely, and his holy Angels^m, and vt-
n Prou. 2.24 terly auoyde the company of some
Prou. 29.24. menⁿ.
Sirac 19.3.

o Ro. 12.18 Haue peace with all men^o, but not
i Thes. 3.2 familiarly^p.

p i Cor. 5.9. Many times it falleth out that wee
Psal. 16.4,5 loue a stranger through the report of
others, whom afterwards we hate ha-
uing tried his conditions. And many
times we displease other by our lewd
behaviour, whom we thought wee
should please right wel, if we had but
their acquaintance.

Chap. 9.

*Of Obedience and sub-
iection.*

a i. Pet. 2.13
15

IT is greatly for our be-
hoofe to line vnder others^a,
not as we list our selues,
and at more ease line sub-
iects, than rulers.

b Ephe. 6.6
Colos. 3.22

Many obey for feare^b, rather then
for loue, & grudgingly, not gladlie.
But such can neuer haue the libertie
of mind, before they obey both for
conscience

of the Imitation of Christ.

conscience^c, & for the Lords sake^d. c Rom. 13. 9.

Wherefoeuer thou becommett, d 1 Pet. 2. 13
looke neuer to liue at ease, vlesse
thou keepe thy selte within thy cal-
ling, and obey thy superiours.

The opinion and change of places
hath deceued many a man.

Euery man by nature would fol-
low his owne minde, and fauoureth
such as are of his opinion: but if we
feare God, we will sometime change
our mind for quietnes sake^e.

For who is so wise that he know- e Psal. 32. 14
eth all things^f? Therefore trust not Rom. 12. 3
too much vnto thine own opinion^g, f Rom. 12. 6,
but willingly giue care to the iudge- 1 Cor. 12. 8,
ment of others^h. g Prou 3. 5
h Prou. 12. 8

15.

And albeit thou stande in a good
matter, yet it it be more expedient
to haue it otherwile alter thy mind, i 1 Cor. 9. 1
and thou shalt doe betterⁱ. 15. &c.

I haue hearde many times that it is
easier, yet better to heare and take,
then to giue counsell^k, & he bewrai- k Pro. 11. 27
eth his pride and pertinacie^l, which l Prou. 21. 9
will stick in an opinion though it be
good, if wiser then himselfe through
deeper iudgement and circum-
stances would haue it
altered.

Against

Chap. 10.
Against idle meetings and
vaine talke.

S Hurre the common meetings
of men ^a, as much as thou
canst. For to talke of worldlie
matters ^b, doth greatly hurt vs,
meane we neuer so well.

^a Mat. 14, 23

^b Pro. 10, 14

The reason is. We are easily drawn
away with vanitie. And for my part,
I haue wished many times that I had
beene both silent and absent.

Nowe if any would examine the
cause why so gladly we chat & prat-
tle together, seeing we seldome speak
without offence to God, and hurt to
our conscience, he shall finde it to be
euen comfort forsooth, and recreati-
on. For the more earnestly we couet
& desire a thing, or the more certain-
ly wee know any euill to be towards
vs, the more vehemently we loue to
talke and thinke thereof, albeit com-
monly to small profit or purpose.

For this outward comfort dooth
not a little hinder the inward conso-
lation.

Wherefore, wee are to watch and
pray ^c that wee spende not the time
idly ^d: and if we will, or must of ne-
cessitie

^c Mat. 24, 41

^d Mat. 12, 36

of the Imitation of Christ.

cessity speake, let our speech be good to the vse of edifying ^e, that it may ^e Ephes. 4, 29 minister grace vnto the hearers.

To babble much wee should not vse, both because the custome thereof is naught, and for that in many wordes there cannot want iniquitie. But godly speech greatly auaieth to a vertuous life ^z, especiallie where ^fPro, 10, 19 men of like mindes & spirit are cou- ^gPro, 10, 11 pled together in the Lord. ^{Prou, 18, 21.} ^{Luke, 6, 44.}

Chap. III.

How to come to quietnes in minde, and to a godlie life.



ould wee not inter- ^a 1 Tim 5. 2 meddle ^a vvith other mens doings and sayings, wee might liue at great ease and quietnes. But howe is it possible that hee shoulde bee quiet, which busieth himselfe vvith those matters that touch him not; vvich picketh occasion to goe abroade, & little or seldome can keepe himselfe at home; Blessed are the meeke ^b, ^b Mat. 5. 5 for they haue much rest ^c. ^c Mat. 11, 29

In olde time many attained vnto singular perfection, and were zealous-
lie

The first booke

lie addicted to the contemplation of heavenly things. And how so? they mortified their earthly members ^d. We loose the bridle to all beastly desires, and care altogether for temporall trash ^e. Seldom if at all, we subdue our affections indeede, neither desire we to profit more and more daily in wel doing. If therefore we remain in religion either cold or lukewarme ^f, what maruell.

^d Col. 3, 5

^e 1 Pet. 2, 4.

^f Luk. 21, 44

^g 1 Cor. 7, 32.

^h Reue. 3, 15

ⁱ Rom. 6, 2,

^j 1 Pet. 1, 12

But were we dead vnto our owne selues ^g, and not intangled inwardly with perturbations, doubtlesse wee should tast the vnspcakable sweetnes of a godly life, & be inflamed with a burning desire of celestiall things.

^k Rom 6, 12

^l Ro 8, 1, &c

For in very deepe the greatest (if not the whole) let from goodnes is, because we are in bondage to vile affections ^h, and labor not to followe the footsteps of the faithfull.

^m Luke 8, 43,

ⁿ Mark, 5, 25

^o k Psal 44 1,

^p 1 Ephe. 6, 10,

^q 2 Cor. 12,

13.

Hence it is, that if wee be neuer so lightly touched with aduersitie, wee are meruailously dismaide, and seeke help of man ⁱ, which commeth from the Lord ^k.

Now would we keep our places ^l, like valiant souldiers, the Lord would helpe vs from aboue. For he is ready to assit them which serue him ^m, & will

of the Imitation of Christ.

vill give vs victorie, if wee fight his
battelⁿ. But if we place our religion in Iam. 1. 12
in dooing these outward things, in
short time our religion with them o Col. 2. 22
will utterly decay.

Wherefore the axe must be layde p Mat. 3, 10.
vnto the roote v and our wicked af-
fections cut off; which is the onely
way to find rest for our soules.

It euery yeere we would roote out
a vice fro our minds, oh how quick-
lie should we proue good men! but
alas we see by experience, that after
many yeeres, wee are wooser than
when at the first we professed religi-
on. And he is an holy man counted
now adayes, which can retaine a part
of his first & former zeale, yet should
the fire of godlinesse increase daily,
and be inflamed more and more.

The remedie whereof is, at the be-
ginning to straine our selues, so shall
we afterward do al things at pleasure.

I confesse indeede, it is harde to
leauē old woonts q : and as hard, yea q Luk. 9. 59
harder for a man to bridle his affec-
tions. At the beginning therefore strue
with thine inclination, and leauē a
wicked custom, least otherwise when
you would, you cannot so easily. For
it is impossible that wee should van-
quish

The first booke

quish and subdue mighty, which cannot ouercom light & trifling things.

Luk, 15, 7

Oh, if thou wouldest consider what quietnes to thy selfe, & ioy to others thou shouldest bring by godlie and good behauiour, doubles thy chiefest care would be how to liue in the sight of God religiously, & honestly in the eyes of man.

Chap. 13.

Of the profit gotten by aduersitie.

IT is good for vs some-time to suffer affliction. For it maketh vs to knowe our selues in thys World^a, and to repose no confidence in any creature^b.

a Psal, 19, 67

b Chr. 10, 7

Psa, 18, 5. & c

c Mat, 5, 11

It is good for vs sometime to be ill spoken of^c, & ill thought of, although wee deserue not the same. For that bringeth to humilitie^d, and driueth from pride. And the more earnestlie we call for the testimonie of God in our conscience^e, when vvee are contemned among men, and of no credite.

d 2 Sam, 6

10, 11, 12.

Rom. 5, 3.

e Rom, 8, 16

1 Pet, 4, 14

f Psal. 9, 4.

3, Cor. 1, 9

So that euery man ought so to depend vpon God^f, that hee neede not
care

of the Imitation of Christ.

care for any worldly comfort.

For a good man the more hee is troubled, either outwardly in body, or inwardly in minde, the more hee considereth how greatly he standeth in neede of Gods assistance, without which he seeth he can do no good *g Phil, 2, 13*. Then hee sorroweth and sobbeth, & desireth to be deliuered from miserie, then it griueth him to liue anie longer ^b; and wisheth to be loosed, and to be with Christ ⁱ, and then hee ^{i Phil, 1, 24} perceiueth full well, that in this life we ^{k Ioh. 16, 20} cannot finde perfect peace, and secu- ^{Reue, 7, 16} ritie ^k.

Chap. 13.

*That no man either is, or hath bin with-
out tentation, and how both to suffer
and resist the same.*

AS long as wee liue in this World, we cannot be without tentation, and troubles.

And that made Iob to call mans life heere on earth ^a, the dayes ^{a Iob. 7, 1} of &c.

Wherefore it standeth euery man vpon to thinke heereof, and to watch in prayer ^b, that the deuill haue no ^{b Mark, 3, 36} vantage against vs, which neuer slee- ^{Math, 26, 41} peth,

e 1 Pet. 5.8,

Reue. 12.12.

d Sirac. 2.1

1 Cor 16.13

Heb 12.8

e Iam 1.21

f Heb. 12.11

Psal. 119.67

g Iob 3.17,

Wisd. 3.5.

h Hebr. 12.5

Sirac. 8.12

i Pet. 1.6,7

Iude. 8.25

k Luke. 8.13

Heb. 12.8

peth, but rangerth about alwaies seeking; whom he may deuoure^c.

The best man is tempted so ntime^d; and to be vtterly without tentation it is impossible.

Yea expedient it is sometime that we be tempted^e; though we like not thereof; for thereby wee are humbled, purged & instructed^h.

All the holy Fathers haue indured tentation, and been schooled therebyⁱ; but they which fainted vnder the same, are vtterly cast away^k.

There is no calling so holy, nor place so solitarie, but you shall finde there both trouble to trie you, & aduersitie to disquiet you; no, let not man look into this life to be free from tentation. For wee haue that in our selues which tempteth vs^l, inso much as we are borne in concupiscence, & conceued in sinne^m.

Tentations come vppon tentations, miseries vpon miseries, and alwaies wee haue somewhat to suffer: because we are fallen from the estate of our felicitieⁿ.

Many whilst they shun some troubles, fall into worser^o. For they are not auoided by flight onely^p, but by patience^q; and true modestie maketh

n Gen. 2.24.

o Mat. 26.17

p Math. 5.56

q Esa. 30.13

Luke 11.18

Iam. 1.2,3.

keth to preuaile ouer enemies.

Hee which onely outwardly shun-
neth tentations, and plucketh not vp
the root frō whence they doe spring,
is so far frō escaping them, that they
assaile him the sooner, and make him
much worser then he was before^r.

By sufferance, through Gods grace
thou shalt more preuaile^r, than by
stubbornes and resistance^r.

^r Mat. 12. 45

Heb. 6. 4.

^r Rom. 5. 3

James. 1. 12.

^r 1 cor. 10. 10

^u Gala. 5. 1

^x Job. 6. 14

In thy troubles vse counsell. If thy
neighbour be afflicted, giue him no
ill word^u, but cōfort rather^x, which
thou wouldest haue thy selfe, if thou
wert in his case.

The cause of all wicked tentations
is vnconstancie of mind, and lacke of
fayth^y. For as a ship without a sterne
is carried to and fro with winde and
weather; so the wauering^z and vn-
constant man is diuersly tempted.

^y Math. 8. 26

Math. 14. 31

^z Lam. 1. 6, 8

As fire trieth yron, so tentation tri-
eth man. What we are able to do we
know not many times, but what we
are, tentation shewes^b.

^a Wisd. 3. 5

Sirac. 2. 5.

^b 1 cor. 3. 13.

James 1. 12.

To auoid tentation, it is good to be
circumspect at the beginning of the
same. For the enemy is the more
easily overcome, when wee shut the
doore of our vnderstanding against
him, and meete him at the threshold

The first booke

as soone as he begins to knock. And therefore said a certaine Poet right well to this effect.

c Ouid in his
3 booke De
arte amandi.

*Learn before
thou speake,
and use phi-
sicke or euer
thou bee sicke.*

Sira. 18, 18
The steppes
to sinne.

*If thou beeſt ſick, prevent the worſt
And ſeeke for remedy at the firſt
For when a ſicknes hath taken root
If thou take phiſick it wil not boot*

For firſt cometh into our mindes a bare cogitation of euill, then followeth a ſtrong imaginatiō, out of which proceedeth a wonderfull delectation, wicked motions, and aſſent vnto ſin: and ſo by little & little, the malicious enemy entureth in, when at the firſt he might eaſily be kept out.

Wherby this we get, that the longer we tary before we reſiſt, both we are the weaker whē we do reſiſt, and our enemy the ſtronger whō we muſt reſiſt. Some as ſoone as they begin to amend their liues, others at their end, and diuers all their life time are tempted and afflicted: againe there bee, which are but lightly aſſaulted, which thing God, who worketh all thinges for the ſafetie of his Eleſt, bringeth to paſſe according to the wiſedome and equity of his heavenly will.

c Rom, 8.8

And therefore wee muſt not deſpaire when wee are tempted, but ſo much

Chap. 14 27 *Resist tentations in time
of the Imitation of Christ.*

much the more earnestly pray vnto
god, that he would vouchsafe to help
vs in all extremities, and, according to
the words of Paul ^f, giue issue that we
may be able to beare our tentation.

f 1 co. 10. 13

So then in all tentations and trou-
bles, let vs humble our selues vnder
the mightie hand of God ^g. For hee
exalteth the humble and meeke ^h.

g 1 Pet 5. 6
James, 4. 10,
h 1am. 4. 6

In aduersitie man is tryed, how he
hath profited in well doing, and to he
getteth not only fauor before God ^k,
but also fame among men. For it is
no great thing for a man in prosperi-
tie to seeme deuout & zealous, but
hee which continueth patient in the
time of aduersitie ⁱ, will doubtlesse
proue a perfect man.

Prou. 3. 34.
i 2 cor. 3. 13
k 1 Pet. 1. 6

1 Rom, 5. 8
James, 1. 3,

Many ouer-come great troubles,
which are ouercome by small, and
daily, but such cannot trust to them-
selues in great, which are so weake in
trifling things.

Chap. 14.
Against rash iudgement.

Looke warily into thy selfe, &
iudge not other men ^a. For in
iudging other, wee labour
vainely, erre commonlie, and

a Math. 7. 2
Luke 5. 37

D 2 easily

The first booke

b Iam. 4, 11, easily offend **b** ; but in iudging and
c Cor. 11. 13 examining our selues **c** we reape singular commodity.

As we fan'ie a thing, so wee iudge thereof, and blinded with priuate affection, wee commonly giue partiall sentence **d**.

d Rom, 2, 1

Now were the loue of God alwaies our onely guide, our senses, which are enemies to trueth, would not so easily trouble vs. But cōmonly somewhat either lurketh within, or changeth without, which carieth vs away.

Many in theyr doings vnwittingly seeke themselues, which are so long quiet in mind, as they enioy all things according to their wish: but if any thing fall out otherwise then they would, they chafe, fret and fume.

Great dissention riseth many times euen among friends & countrimen, yea among the godly and zealous to, through diuersitie of opinions. For such is our nature, wee can hardlie breake an olde custome; and further then he seeth will no man gladly go. But if we cleaue, or depend more vpon reason and sence **e**, then vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods holy

e Ioh, 3, 3, 4

of the Imitation of Christ.

holy Spirit. For God will bee serued
not with a peece of man, but with
whole man *f*, neither doth he allowe
reason to iudge of religion. *f* Deut. 6, 5
Luke, 10, 27

Chap. 15.

*Of the workes of Charitie, and how
to doe good workes.*

V E ought not to do wic- *a* Rom. 3, 8,
kedly for any thing *a*, *b* Rom. 8, 38
not for any mans sake *b* *c* 1 Cor. 9.
20, 21, 22,

albeit in respect of the weake *c*, a
good worke may be vndone some-
time, or done otherwise. And that is
not to neglect a good worke, but
leau one good work to do a better.
If thou haue not loue, thine outward
deedes profit nothing *d*, if thou haue *d* 1 cor. 13, 3
loue, be thy works neuer so smal and
simple. they profit much. For god re-
specteth not what is done, but how &
with what affection a thing is done *e*.

e Luke. 7. 40

f Luke 7. 47

g Mat. 26. 10

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

h 1 cor. 13. 5

He doth much that loueth much *f*.
He doth much that doth a thing as it
should be done *g*. And he doth so,
that seeketh the cōmon welfare be-
fore his owne profit *h*.

It many times seemeth a charitable
deede, which indeed is a carnall. For
that which is doone, as commonly

D 3 workes

The first booke

works are done, eyther of affection, or desire of gaine, or hope of reward, which are carnall inclinations, as doubles a carnall, and not a charitable worke.

Fruites of
Charitie.

i Iohn, 2, 15

Iames. 4, 4

1 I cor. 13, 4

1 Iere. 9, 23

m 1 co, 1, 31

A man indued with perfect charity serueneth not his owne turne, but onely in all thinges seeketh the glory of god. He enuieth not. For he loueth no priuate ioy^l, neither will reioyce in himselfe, but in the Lord^m, whose blessing he desireth before all things. He ascribeth no goodnes vnto any, but acknowledgeth all thinges to come of God, from whom euery good gift & euery perfect gift dooth proceedeⁿ, & in who^o all the Saints doe rest in perpetuall blisse^o. Finally, he which hath but a sparke of this true charity, accounteth all worldlie things but meere vanitie^p.

2 Iam. 1, 17.

o Rom, 7, 15

p Eccl. 1, 13.

Phil. 3, 8.

Chap. 16.

*That men which offend, must be borne
withall sometime.*

THat which thou canst not amende, neither in thy selfe, nor others, must patiently be suffered², till GOD o-
therwise worke².

2 1 the. 3, 14

6 Esa. 10, 14

Thunke

of the Imitation of Christ.

Thinke with thy selfe, that per-
chance God doth it to try thy pati-
ence ^b, without which our merits do
little auaille: notwithstanding in thy
troubles, thou oughtest to beseech al-
mighty God to assist thee with his
grace, that patiently thou maiest en-
dure his crosse, and triall ^c.

^b Ro. 5.3,4
^{James}, 1.3,4

^c Luke, 17,5
^{James}, 1,5
^d Tit, 3,10.

If any, beeing diuers and sundry
times admonished, wil not amend ^d,
deale with him no more, but commit
the whole matter to G O D, that his
will, and glory may appeare in all his
creatures, ^e, which knoweth well how
to turne all things to the best.

^e Mat. 6, 10

Endeuour thy selfe patientlie to
beare the faultes and infirmities of
other men, whattsoever they be ^f, for
so much as thou art faulty thy selfe ^g,
and must bee borne withall. And if
thou canst not be such as thou woul-
dest bee, thinkest thou to make ano-
ther according to thy mind?

^f Gala, 6, 1,2
^g James, 3, 1

Wee wish that others were godly,
and yet wee amend not our selues ^h.

^h Mat. 7.3,4

We would haue others seuerely cor-
rected ⁱ, which we refuse our selues.

Rom, 2.1,2

ⁱ Math, 7.1

Wee find fault with the licentiousnes
of others, and we our selues will not
be gaue-said. Wee seeke that others
should be bridled by lawes, and we

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our selues refuse obedience. Whereby it is euident, how we loue not our neighbour as our selues^k.

It all were perfect, what should we
^k Mar. 7, 12. suffer at other mens hands, for Gods
 Luke. 6, 31. sake^l? but now if it pleaseth god, that
 I Mat. 5. 10 we must beare one anothers burthen
 I Pet. 4. 14, m, & that because no man is without
 m Gala. 5, 2 faulte, no man but hath his burthen,

no man that can liue by himselfe, no
 mā but lacks aduise sometime, & ther-
 fore we ought to suffer one with ano-
 therⁿ, to cōfort one another, to help,
 instruct, and admonish one another.

ⁿ I Cor. 12
 verse 26. &c.

^o Iam. 1. 12
^p I Pe. 1, 6. 7

And neuer shal the vertue of a man
 be so knowne, as by occasion of ad-
 uersitie^o. For occasions make not a
 man fraile, but shew what he is^p.

Chap. 17.

The way to quietnes, both temporall
 and eternall.

^a Psa 120, 7
 Math, 5, 5.

^b Ps. 119. 12
 Heb, 11, 15
 I Pet, 1, 17

THou must bridle and breake
 thy will in many thinges, if
 thou wilt liue a quiet life^a:
 And if thou wouldst stande
 vpright, and go forward in godlines,
 account thy selfe in this world but a
 banished man and a pilgrime^b. And
 if thou desirest to be a Christian, thou
 must

of the Imitation of Christ.

must prooue a foole before men, for
Christs sake.

e 1. cor. 11.
verse 23

A hoode or a shorne head maketh
not a religious man; but an alterati-
on from vice to vertue, and a morti-
fication of the lust.

1 Cor. 3. 18.
Eph. 4. 22
Rom. 13. 12.
13 14.

He which loueth any thing besides
God, and the saluation of his soule f,
shal find nothing but misery and sor-
row.

psal. 1. 19.
verse 29

And let not him looke to be long
in quiet, which laboureth not in the
sight of man to be most abiect & in-
ferior to all g. For thou art in this life
to serue h, not to rule, and called to
suffer i, and to labour k, not to loyter
and to liue at pleasure.

g Iam. 4. 6.
Mat. 10. 24.
h Mat. 20 28
Philli 4. 2. 7
i Luk. 9. 23.
k Gen 3. 19.
l Iob. 23. 10
Wisdo. 3. 6.
m 1 co. 4. 10.

For men are tried in this worlde as
gold is in the furnace: and let no mā
looke to stand heere vpright, vnlesse
with all his hart he humble himselfe
for the Lords sake m.

Chap. 18.

*The vertuous life of the holy
Fathers.*

BEholde the examples of those
holy fathers, in whome religion
& pefection did shine, and you
shal easi-

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easily perceiue howe little, and in a manner nothing it is which wee do. Alacke, what is our life compared with theirs.

Those holy men and friendes of
 a 2 Cor. 6.4 Christ, did serue the Lord in hunger
 b Heb. 11.36 and thirst^a, in colde and nakednes, in wearines & painfulness, in watchings and fastings, in praiers and meditations, in manifolde persecutions, and troubles.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time folowed the steps of our sauiour Christ, endure? For they hated theyr liues in this worlde^c that they might saue them for eternal life.

c Ioh. 12.15
 Mat. 16.25.
 Luk. 9.24.
 Luk. 17.13.

O what an hard and seuer life did those holy Fathers leade in desertes? what longe and greeuous tentatrons suffered they? How often did the enemie assaile them? How zealously did they offer the sacrifice of prayer vnto GOD? With what security did they tame their bodies; what study spent they to profit in religion: what conflicts had they with vices & wickednes; How vprightly did they spende their time before God?

In the day time they labored, in the night

Chap. 18 35 *Locke vpon the holy fathers
of the Imitation of Christ. i*

night they praied, and at no time cea-
sed they from deuout meditations ^d.
Finally no time was ydle spent, and
all houres that they consumed seem-
ed very short, insomuch that many
times for to profit their soules, they
little did regard the releefe of their
bodies ^e. And as for wealth, authority,
promotion, friends, and kinsfolks,
they renounced them, together with
all worldly things.

d Eph. 6. 18
Colos. 4. 2

e Mat. 14. 15
Luk. 9. 12.
f Ma. 16. 20.
Mar. 12. 28,

So that in mans eyes they were
poore ^g, but in the sight of God, & in
respect of their vertues most mighti-
ly rich; outwardly they seemed nee-
die, ^h but inwardly they were refre-
shed with Gods heavenly grace, and
comfort ⁱ, in the world meere stran-
gers ^k, but to Christ friends, and fami-
liars ^l, in their owne iudgement most
vile ^m, & odious to the world ⁿ, but to
almighty God deare & precious ^o.

g Math. 5. 5

h 2. Co. 6. 10
i Psa. 94. 19.
k Ioh. 16. 2.
l Ioh. 15. 15.
m Ioh. 13. 6

n Ioh. 5. 19
o Ioh. 16. 20

They were humble and obedient,
and friendly and patient: Whereby
they found good successe in the spirit
and grace before God P.

Therefore shoulde all godly men
follow their steps & be more moued
by the example of the to vertue, than
of Luke-warne Christians, though
they be infinite so wickednes.

p 2 Cor. 4
13. 14.

Ob.

Oh what zeale had the godly in the
q Act, 4, 10. primitiue Church, what deuotion
r Act, 1, 46 to prayer? what contention to excell
in well doing? what seuerer discipline?
what reuerence, yea what obedience
shewed they to the doctrine of their
teachers? Their monuments to this
day shew, that they must needs bee
most singuilarly perfect, which haue
so valiantly subdued the world.

¶ Heb, 11
ver. 36.

But now adayes if a man can but
keepe himselfe from grosse offences,
or refraine from reuengement hee is
accounted a good and perfect man.

¶ Reue. 2, 4
u Reu, 3, 16.
a Mat, 24, 48

O the securitie of our time, which
haue so quickly declined from our
first heate, and loathed life, because
we are luke-warm^u and weary^x, but
surely it is a manifest argument that
we are dead from well dooing, which
see so many examples of godly men
before vs, and followe none of them.

Chap. 19.

The exercise of a true Christian.

THE life of a Christian should
be adorned with all Vertues,
that he may be inwardly such
as hee outwardely appeareth

Chap. 19, 37 *The exercise of a Christian
of the Imitation of Christ.*

to the worlde ^a: yea more vertuous should he be, then he seemeth, in as much as God seeth our hearts ^b, who we must intirely reuerence wheresoever wee are, and before whom wee must walke vprightly as Angels.

^a Mat. 5, 43

16. 20, 27.

48

^b 1 Sã. 16. 7

Psal. 35. 15.

Euery day wee shoulde renounce our minds ^c, and as though we were but newly conuerted from sinne, we ought to inflame our zeale and saie:

^c Rom. 12. 2.

O my Lorde and God assist mee I humblye beseech thee, in this my good purpose and zeal; and giue me grace euen at this pretent time godly to enter into thy seruice. For what hitherto I haue done is nothing.

In this our race and going forward in godlinesse, we must vse great diligence, if wee minde to finnishe our course as we should. For if he which coragiously goeth on, is tyred manie times, what wil becom of him which either seldome or faintly setteth forward?

Many thinges cause vs to chaunge our good mindes: but wee neuer so lightly omitte spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God ^d, not vpon their owne Wisedome ^e, on whome they

^d Phil. 2, 13.

^e Prou. 3, 5

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f Pro. 6. 9

they trust in all their enterprises. For man may purpose f, but God disposeth : neither can man of himselfe bring any thing to passe.

If we omit our accustomed exercise, either for religions cause, or to profite our brethren, wee may easily attaine thereunto againe, but if carelessly of sloth, or faintnes of mind wee neglect the same, we do both highly displeale God, and greatly indamage our selues g.

g Iam. 1. 22.

h Iames 3. 2.

Let vs do our best, yet shall we offend in manie things h. Albeit it will bee good to shoore at some certaine thing, and especiallie againste those vices, which hinder vs more then others. Wee must examine and set in order, as well outwarde as inwarde things, for both are necessarie to our proceeding i.

i Ephes. 4. 20

If thou canst not at all times take an account of thy selfe, yet do it sometime, and at the least once a daye, to wit, at morning and at night.

k Psal. 1. 14

In the morning consider how thou wilt spend thy time till euening : and at night cal into mind how thou hast past the day, and what thy thoughts, wordes, and deedes haue beene. For therby we commonly both displease
God

Chap. 19. 36 *The exercise of a Christian
of the Imitation of Christ.*

God and offend man.

Girdethy Loynes like a man ^la- ^lEph. 6. 14.
gainst Satan ^m,bridle thy riotous ap- ^m 1. Pe. 5, 8.
petite ⁿ,so the more easily shalt thou ⁿPro. 23, 38
bring vnder all the vnruely desire of
the flesh.

Be thou at no time idle altogether
o, but alwaies either reade or Write, • Prou. 6. 6
or pray,or meditate,or do somewhat
for the publick welfare.

The body must bee exercised with
iudgement. For all exercises be not
for euery man. Priuate exercise must
not be vsed in a publik place Albeit
thou art to take heede that thou bee
not to publicke show, and swift vnto
priuate; but hauing doone thy dutie
according to thy calling, if anye ley-
sure bee gotten; betake thee to thy
felte,as thy profession doth require.

All men cannot vse one exercise;
but that is for some, which is not for
others.

Againe,according to the diuersitie
of times we thinke of exercises. For
some like vs on holy dayes, some on
working dayes, some in the time of
warre, some in the time of quietnes,
some we mind when we are pensive,
and some when wee reioyce in the
Lord P.

p 1, Cor. 1, 3

Good

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Good exercises should oftentimes be renewed, especially on Holy-dayes, as though we were then departing out of this life, and going to the euer lasting daies of rest. And therefore at such times especially we should shew our selues most deuout, and most carefullie execute Gods hestes; looking, as it were presently for a reward of our labor from God Which if it be deferred, let vs think with our selues that wee are not sufficiently prepared but vnworthy so great glory to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

p Luk. 12.
43, 44.

Happie is that seruant saith our Saviour Christ, Pwhom the Lord when hee commeth shall finde watchfull : know ye of a truth, he wil make him ruler ouer all that he hath.

Chap. 20

Of solitarines and silence.

Seeke a conuenient time to meditate : and oftentimes call the benefites of God into mind.

Omit curious things: & choose such

of the Imitation of Christ.

such matter as may rather stir vp thy mind vnto godlines, then busie thee too much.

Withdraw thy selfe from speaking vainely *a*, from gadding idly; from *a* Mat. 12, 36
listening vnto rumours & nouelties, *Phil. 4, 8, 9*
and thou shalt find good leysure, and sufficient for thy spirituall exercise, & that after the example of the most godly, who shunned the company of men, as much as they might, & chose to liue apart vnto God.

One said, *b* I neuer came amongst *b* Seneca.
men, but I departed more wicked thā I was before. And this we find true when we talke much together.

It is easier to be altogether silent, then not to exceed in words; and to tarrie at home, then not to offend abroad it is easier.

Wherefore, he which would be zealous and godlie, must auoyde company.

No man safely doth goe abroad, *c* Mat. 14, 33
but hee which gladly can abide at *Mark, 6, 46*
home, no man safely doth gouerne
but hee which gladly can be in sub- *d* Mat. 20. 26
iection *d*, no man safely dooth com-
maund, but he that hath learned wil- *e* Rom, 13, 1,
lingly to obey *e*, no man safely is *Colos. 3, 22*
merry, but he that hath a good con-
science *f*.

f Pro, 15, 13. science f; and no man safelie can speake, but he that willingly can hold his peace.

And yet hath not the securitie of good men, at any time been without the teare of God z: neither did theyr excellent and heauenly giftes, make them any whit proude, but the more hūble h. But the security of the wicked, as it ariseth of pride i, so it turneth to their destruction k.

g Pro, 28, 14
h Ro. 12, 14,
i Pro, 28, 25,
k Esa. 48, 12

Neuer looke to liue at thine hearts ease in this world, seeme thou neuer to godly and religious l.

l Esa, 34, 19. It falleth out many times that they fall grievously through pride, which in mans opinion were most religious men m: whereby it is euident, that temptation is very good for some n: both to keepe them from pride o, & outward consolation.

m Lu. 18, 10
n Ps 119, 67
o 2 cor. 12, 7

O, if man would auoid vaine pleasure, and not loue the world P, what a good conscience should he alwaies retaine? If man would cast away all vaine cares, and thinke onely vppon heauenly thinges, and trust wholly in God q, what a continuall ioy should he feele in his minde?

p 1 Ioh. 2, 15, 16, 17,
q Psalm, 3, 1
r Iay. 16, 4

No man shall finde any spirituall comfort, except hee occupie him selfe diligent.

of the Imitation of Christ.

diligently in stirring vp his minde vnto godlines^t, the which thou shalt r Esay, 26, 8,
the more easily attaine, if thou enter
into thy chamber^t, & shut thy selfe f Math, 6, 6
from troubles of the worlde, as it is
written^t. Examine your owne heart t Psalm. 4, 4,
vpon your bed, and be still.

For commonly thou shalt finde
that in thy closet, which thou wouldest
leete abroad.

The more thou vnest thy Closet,
the more thou wilt like it, the lesse
thou comest thereinto, the more
thou wilt loath it. But frequent the
same rightly, and tarry therein at thy
first conuersion from wickednes, and
afterward thou shalt doe it with ex-
ceeding pleasure.

Solitarinesse and quietnes, is good
for him that would proceede in ver-
tue, and learne the misteries of holy
scripture. For there shall he find euen u Psal. 6, 6
floods of tearesⁿ, whereby hee may
wash & cleanse himselfe euery night,
that hee may by so much be nigher
vnto his Maker, by how much hee is
farther from the resort of men.

So that God with his holy Angels
cometh vnto him, which vvith-
draweth himselfe from his friendes &
acquaintance.

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It is better to liue in a corner, so a man haue a regard to himselfe, then without care of his own saluation euen to worke miracles x.

x Mat. 7, 22

1 Cor. 13, 2

y Psa. 102, 6

It is no shame but praise for a godly man seldome to goe abroad y, to shunne to be seene, and not to loue to see.

z Exo. 20, 17

a 1. Ioh, 2, 17

4 Cor. 7, 31

Why lookest thou on that, which is not lawfull for thee to haue z. The world passeth away, and the lustes thereof a.

The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickly gone, what gettest thou therby but repentance, and a wandering soule?

A merrie outgoing, bringeth commonly a mournfull returning home, & a merry euening watch, is signe of a lowring morning; euen so the ioy of this worlde entreth pleasantly, but endeth bitterly b. What canst thou

b Pro. 14, 13

Pro. 23, 31

c 1 cor. 2, 31

1. Ioh, 2, 17,

see in another place, which is not heere? Beholde the heauen and the earth, and all the elements, for of those do all things consist. What seest thou in any place that abideth euer?

Perchance thou thinkest to satisfie thy selfe with contemplation, but thou shalt neuer doe so.

What

What if thou sawest euen all things

before thine eyes, it were but a vaine fight ^d.

^d Eccl. 1, 14.

^e Psal, 25, 1

^f Psal, 121, 1

^f Sirac. 17, 23,

But lyft vp thine eyes man vnto God ^e, and aske pardon for thine offences.

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God ^s.

^g Deu. 11, 1

^h Eccle, 3, 12

^h Math, 6, 33.

ⁱ Cant. 8, 14.

and 3. 4

Shut thy selfe within thy doore ^h, and call thy wel-beloued Iesus vnto thee ⁱ. Tarrie with him in thy chamber: for else where thou shalt neuer find so great quietnes.

Haddest thou not gone abroad, nor listened vnto rumours and tales, thou mightedst the better haue enioyed quietnes, but now because thou giuest thine cares to heare newes, thou art troubled greatly, and vexed in mind.

Chap. 21.

Preparatiues vnto godlinesse.

WILT thou come forward in godlines, Then feare God ^a, & be thou not ouer-loose in behauiour, nor giuen to any vaine pleasure ^b, but keep vader thy fences by

^a Prou. 1, 7

^b Psal, 19, 19

^b Sirac. 1, 16

^b Prou, 9, 17

by discipline.

• Rom, 2, 12.

Prepare thy selfe to vnfeined repentance^c, and thou wilt proue religious. For repentance bringeth vnto godlinesse, and negligence quicklie doth forgoe the same.

d 1 Pet. 1. 6

It is meruaile that any man can hartily reioyce in this life, which considereth his banishment, and the manifold perills of his soule^d.

Through the weaknes of our minds & securitie, we feele not the sorrowes of the mind, but oftentimes we laugh when indeed we should weepe^e.

e Math. 5, 4

Luke 6, 21

f 2 cor. 1. 3. 4

Prou. 15, 15.

There is no true libertie, nor good mirth, but in the feare of God ioyned with a good conscience^f.

g 2 cor. 8, 9

2 Tim, 2. 1,

Happy is that man, which casting off the lets of all worldly busines, can giue himselfe wholly to the stirring vp of his mind. Happy is he that can keepe himselfe from all those things, which may eyther defile or burthen his conscience^g.

Fight like a man^h, custome is ouercome by custome.

If thou mindest not to meddle in other mens matters, they for theyr parts, will not meddle in thine.

Take not vpon thee another mans charge, neither trouble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe *i*, and before thy dearest friends giue thy selfe counsell. i Math. 7, 1

If thou lack the good will of men, take it not heauily, but if thou be haue not thy selfe well, and circumspectly as becommeth the seruant of God, and a true Christian^k, howle & weepe^l. k Luke. 8, 21.
Rom. 2, 8, 9
l Iam. 5, 13

It is good for a man not to haue much comfort in this life, especiallie worldly comfort. As touching heauenly, if wee either feele it not at all, or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the mind, nor forsake transitory, and externall comfort^m. m 2 cor. 1, 9,
Heb. 12, 1,

Thinke with thy selfe not onelic that thou hast not deserued any heauenly cōfort, but also that thou doost deserue great misery & afflictionⁿ. n Lu. 18, 13
o 1 Io. 2, 15,
p Phil. 3, 8
q 1 Io. 2, 16

A man set on fire with the sparkes of true godlinesse, loueth not^o, but loatheth the world^p, and all that is therein^q.

A good man continually findeth occasion to weepe and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without misery in this world. Yea the
more

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r Lu, 23, 28
f Eſay. 59, 2

more earnestly he considereth himselfe, the more abundantly doth he shed teares ^r. And indeed our manifold sinnes and transgressions ^f wherewith wee lie so wrapped, that hardlie we can behold celeſtiall things, shold proue vs so to doe.

t Sira. 7, 36

Thinke more often of thy death ^t, than of a long life, & doubtles thou wilt giue thy selfe more earnestly to repentance, then thou doest. Againe call into thy mind the paines of hell, when God shall turne away his face ^u and it will make thee both to lament thy sinnes, and to take aduersitie in good part.

u Sira, 18, 23

x Prou, 14, 9

But because these things come not into mind ^x, and we folow the vaine pleasures of this transitory world, we goe on, God knowes, coldly and slowly in Religion, for lacke of the Spirit of God, whence it is that our wretched bodies do so earnestlie cōplaine.

y Gala 5, 18.
Rom. 8, 12.

Wherefore make thy humble petition vnto Almighty God, that hee would inflame within thy breast his heauenly fire ^z, and say with that Prophet ^a, Feed me, O Lord, with the bread of teares, and giue mee teares to drinke with great measure.

z Psal. 51, 9
a Psal. 80, 5
Psal. 102, 9

Chap. 22.

*A view of the misery of
mankind.*

W Heresoeuer thou art, &
wheresoeuer thou tur-
nest thy selfe, thou art
miserable, vnlesse thou
returne vnto God ^a. Why art thou
troubled because things fall not out ^{a Psal. 84, 10,}
according to thy minde? But who is
he that hath all things at his hartes?
fire? Not I, not thou, nor any mortal
man; no doubtlesse, man is not
without misery and trouble, no not
a King, nor the proude Prince him-
selfe.

Who is then in the best estate and
condition? Euen he which for Gods
cause can suffer affliction ^b.

Weake & foolish people say com-
monly, See how happy hee is, howe
wealthy, how mighty, in what autho-
rity, of what goodly stature, how faire
he is. But looke vpon heauenly gifts,
and thou shalt find that these things
are not to be accounted of ^c. For they
are vncertaine, & burdensome ^d, be-
cause they can neuer bee kept with-
out carefulesnes and feare ^e.

^b Mat. 5, 10.
¹ Pet. 3, 14

^c Math. 6, 10
¹ Ioh. 2, 16
^d Math. 4, 19
^e Lu. 12, 33

Man should not thinke that in

E

abun-

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f 1 Tim, 6, abundance of these worldly thinges
17, 18, 19 an happy life doth consist f, but he is
Luke, 12. 21. to content himselfe with a meane e-
g Psa. 77. 16 state g, and to thinke that as long as
he liueth in this world hee is misera-
ble.

The more a man hungereth after
godlines, the more he abhorreth this
life^h, because hee perceiueth more
sensibly, and more euidently seeth
the sinnes of mans corruption. For
vndoubtedly, to a man zealously ad-
dicted, & desirous to be loosed from
sinⁱ, to be with Christ^k, it is a mise-
rie & trouble euen to eate, to drinke,
to sleepe, to rest, to labour, and to be
subiect to other thinges necessarilie
incident vnto mortall man. For these
things do greatly suppress the mind
of man^l. Therefore most humblice
doth the Prophet desire to bee deli-
uered from them on this wise. Draw
me out of my necessities, O Lord.

But miserable are they, which see
not their owne miserie, but more mi-
serable which loue this misery^m and
mortall life, in which some so delight
(albeit with all theyr carking and
care, they can hardly prouide thinges
necessary for themselues) that, vvere
they sure to liue alwayes in thys
world

of the Imitation of Christ.

world, they would not set a poynt by the kingdome of Godⁿ. Which mad and faithlesse wretches, so deeply drowned in the earth, that they can thinke vppon nothing but earthlie thinges, shall one day to their paine vnderstand, how vile and vaine it was which they loued^o.

n Mat. 5, 21.
Luke, 12, 16

o Phil. 3, 19.

But those men of God, & friendes of Christ, looked not on those things which pleased the flesh, & flourish for a time^p, but they coueted after euerlasting riches with all desire & greedinesse, yea with their whole hearts, they longed for thinges on high, not seene^q, that the desire of thinges which are seene, might not draw the vnto thinges below.

q 2 cor. 4, 18

Despaire not brother to come forward in godlines, thou hast yet time and space^r. Deferre not therefore thine amendment^t from day to day, but rise, and out of hand beginne, and reason with thy selfe in this wise. Behold now is the time to worke, now to win the field, now is the time to amende^t, in aduersitie the time is to deserue well.

r Psal, 32, 56
Esa. 55, 67
Eccl, 12, 1
2 cor. 6, 1, 2.

Through fire and water thou must passe, before thou canst come to the place of comfort^u. Except thou offer violence

u Psal. 66, 12

x Mat, 11, 13 violence vnto thy selfe x, thou shalt neuer triumph ouer sinne.

As long as wee beare about fraile and earthly bodies, let vs not look to liue without griefe and sorrow y.

Indeed we could wish to liue quiet frō misery, but forsomuch as through sinne we haue lost our innocencie z, our felicitie & quitenes is gone therewithall.

Wherefore let vs be patient a, and expect the mercie of God vntill our wickednes be put away, & this mortalitie be swallowed vp of life b.

O Lord, how great is mans frailty,
c Gene, 6, 5 How is man prone continually vnto
d Math, 6, 13 sinne c; To day thou doost confesse
Luke, 11, 4 thy sinnes d, & to morrow thou wilt
sinne afresh as earst thou didst? Now
thou art purposed to offend no more
and yet by and by thou doest so wickedly,
as if thou haddest neuer meant
e Rom, 7, 15 to doe well e.

So that great cause we haue to debase, and to thinke humbly of our selues, beeing so fraile and subiect to offending f.

f Iames 3, 2
and 4, 1. Again, if with little negligence we leese that which by great labor could hardly be obtained; what will become of vs at the end, which so soone

waxe

waxe cold & ?

g Luk, 9, 62

Woe be to vs, if we go on to rest, as if now there were peace and securitie ^h, when as in verie deede as yet there appeareth no token of Godlines in our behauiour.

h 1 Thef. 5, 6

Then vndoubtedly wee must bee trained vp a fresh like young souldiers, if wee hope to returne vnto goodnes, & to proceede in godlines.

i 2 Tim. 2, 1.

Chap. 23.

That man ought to thinke vppon his end.

Seeing the life of man is so fraile and short ^a, cōsider wisely what thou takest in hand.

a Iob 14, 1.

To day a man, to morrowe none ^b: and being out of sight, thou art out of mind.

b Sir. 10, 18

c Eccl. 1, 11.

Oh the dulnesse, and hardnesse of mans heart, that thinking of thinges present, hath no care of the time to come ^d.

It were thy part so to behaue thy selfe in all thy deedes & thoughts, as though thou shouldest depart out of this world by and by.

d Sir. 7, 16

2 cor. 1, 8, 9

Hadst thou a cleere cōscience, thou wouldest not greatly feare death ^e.

The first booke

It is better to auoide sinne, than to
die death.

If thou art not ready to day, howe
wilt thou be to morrowe? The next
day is not certaine f. And againe how
knowest thou that thou shalt liue till
to morrow?

g Rom. 3, 4
James, 5, 1

What are wee the better to liue
long, if we proue not better by our
long life? Assuredly long life doth
not make vs better to Godward, but
the farther from God s.

h Mat. 3, 8

Oh well were we, if wee had liued
well but one day in the world! Ma-
ny keep in mind how long they haue
faouered good religion, but they ne-
uer think what fruit they haue shew-
ed worthy amendment of life h.

If thou thinke it irksome to die,
thou shalt find it more perillous and
dangerous to liue long.

i 1 Cor. 4, 16

Happy is that man which alwayes
thinketh of his end, and prepareth
himselfe daily for to die i.

k Heb. 9, 27,
Sirac. 41, 3

When thou seest a man to die, con-
sider by & by that thou must depart
the same way k.

In the morning thinke not to liue
till night, & at night looke not to liue
till morning; and alwaies liue so cir-
cumpectlie, and be so godly prepa-
red,

of the Imitation of Christ.

red that death may finde thee readie
whensoever he shall come.

Many before they looke for death,
depart suddenly ^l: for the sonne of
man will come in an houre when
men looke not for him ^m. But when
that houre shall come, then wilt thou
begin to thinke otherwise of thy life
past then thou hast doone, and then
wilt thou bitterly bewaile, that euer
thou wast so sluggish and negli-
gent ⁿ.

^l Luk, 12, 10
^m Lu. 12, 40
Math, 24, 50

Happy is that man which indeuo-
reth to seeke such in this life, as hee
would appeare at the houre of death ^o.

ⁿ Mat. 7, 23,

^o Lu. 12, 23,

Hee which hateth the worlde per-
fectly ^p and fauoureth godlines zea-
lously ^q, & will be admonished wil-
lingly ^r, and endeuoureth to amend
his life seriously: and can obey his
Superiors gladly ^s, and deny himselfe
thoroughly ^t, and take affliction for
Christs sake patiently ^x, giueth most
notable tokens that he wil die a good
man.

^p 1 Io. 10, 15
^q Reue, 3, 15
^r Pro, 2, 41
^s Luke, 3, 3
^t T tus. 3, 1
Colo, 3, 22
^u Mar, 8, 24
Luke 9, 23
^x Mar. 10, 38
Math, 5, 10
1, Pet, 3, 14

Whilst thou art in health, thou
mayest doe many good deedes. but
when thou art sicke, I see not what
thou art able to do. For in the time of
sicknes fewe amend: and they which
defer their amendment till then, doe

The first booke

hardly come into the fauour of God.

Better is it to amende, and while
 y Gen. 6, 10 time is y to liue well, that heereafter
 z Reue. 7, 15 thou maist liue for euer ^z. But if thou
 forgoe so good oportunitie, thou af-
 terwards wilt seeke it, when it is too
 late: and perhaps desire but an houre
 or two to repent, and they will not be
 granted.

Wherefore consider diligently both
 a Pro. 14, 27 what perilles thou shalt escape, and
 what miseries auoid ^a, if alwayes like
 a Wise man, thou thinke vpon thine
 end. And indeuour so to liue in this
 Worlde, that at the houre of death
 b Psal. 23, 4 thou maist reioyce rather the feare ^b.

Nowe while time is, learne to die
 vnto the world, that then thou mayst
 e Rom. 16, 8. liue with Christ ^e. Now, while time
 d 1 Ioh. 2, 15 is, learne to contemne the worlde ^d,
 e 1 cor. 9, 27 that then without let thou maist goe
 vnto Christ. Nowe, while time is,
 beate down thy body by repentance,
 that then thou maist haue an assured
 boldnes.

Ah foole, what thinkest thou to liue
 long, seeing thou art not sure to liue
 one day; How many haue bene de-
 ceived, & suddenly taken out of this
 world ^e.

I thou hast heard I am sure, & that
 often-

of the Imitation of Christ.

oftentimes, howe one was killed by the sword, another drowned, another brake his neck with a fall, another as he was at meat, another at play, another with a knife, another of the sicknesses, another of theeues. Thus all die ^{h Sira. 41. 3} (though not after one sort) & mans ^{i Iob. 8. 9.} life passeth away like a shadow i.

Who after death will helpe thee if in thy life time thou loose good oportunitie? Now I say, now or neuer is the time to doe well ^{k Luk. 16. 24} ^{l 2 cor. 2. 6} while both thou knowest not the houre of thy death, and maist doe good to thy selfe in time.

Nowe while time serues, lay vp euerlasting treasures for thy selfe in heauen ^{m Mat. 6. 20} ^{n Colo. 3. 12}, thinke of nothing but on heavenly thinges ⁿ, and care for nothing but thy saluation. Nowe I say, vvhile time serues, make friendes, which after death may receiue thee into euerlasting habitations o.

Account thy selfe on the earth but a pilgrim and stranger ^p, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conscience & lift vp thy mind vnto God ^q ^{q Colo. 3. 1} ^{r Heb. 13. 14} because in this worlde thou hast no continuing Cittie ^r ^{Micha. 2. 10.}.

Thether direct thy prayers, & dai-

The first booke

lie grones with teares, that after
 spsal, 31, 5. death thy spirit may goe to GOD in
 Luke, 23, 46. blisse.

Chap. 24.

Of the last iudgement, and of the
 punishment for sin.

a Sira. 7, 36

V Hat-soeuer thou takest
 in hand, remeber thine
 end a, and howe thou

b Heb. 4, 13,

must appeare before a leuere Iudge.
 in whole sight nothing is hid b, which
 neither is pleased by rewarde, nor ad-
 mitteth vaine excuses, but rightly and
 indifferently iudgerh all men c.

c Pet, 1, 17

d Job, 9, 3.

O fond man & miserable wretch,
 what answer wilt thou make vnto
 God, who knoweth all thy finnes d,
 which oftentimes fearest euen the
 lookes of an angry man?

e Ro, 14, 12

f 2 Cor. 5, 10.

g Psal, 62, 12

Rom. 2, 6.

Why doost thou not looke to thy-
 selfe against the day of that iudge-
 ment, when no man shall excuse, or
 defend another? for euery man shall
 haue enough to answer for himselfe f.

Now maiest thou do good, if thou
 take paine, now will thy teares be ac-
 cepted, if thou weepe: now may thy
 grones bee heard, if thou sigh g, and
 both pacifie God & purge thy selfe.

And

of the Imitation of Christ.

And indeede throughly is the patient man purged, which beeing iniured, dooth bewaile the wickednesse of the inferrer, rather then the iniurie offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his hart *i*, asketh pardon speedilie of others whom hee hath offended *k*, is more easily moued to pittie, then to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these things must not be deferred; but be done while we liue, & that with speed *n*. But we deceive our selues through an inordinate desire of the flesh *o*.

h Mat. 5, 44
i Math. 6, 12
k Mat. 5, 24.

l Mat. 11, 21
m 1 co. 9, 27

n Gala. 6, 10
o Rom. 8, 12

That hell fire *p*, what else will it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shal be punished, according to the greatnes of the offence *r*.

p Mat. 25, 41

q Luk. 12, 20
Luk. 16, 12
r Wis. 11, 13

There idle persons shall be pricked with burning forkes; gluttons there shal be tormented with extreame hunger and thirst *s*, there Epicures and voluptuous persons for theyr sweete delights.

s Luk. 16, 24

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delights shall haue burning pitch to boyle them, & stinking brimstone to annoy them; the enuious there shall howle like mad dogs, & no vice but shall haue his torments. There the proude shall haue shame, and the couetous Churle shall haue miserable penurie.

To be short, one houre of paine in that place, shall be more grievous, then all the time they had in this world to amend their manners. For there is no rest ^t, comfort there is none; heere sometimes their sorrow ceased, and sometime they receiued comfort of their friends.

Wherefore haue a care to thy selfe whilest thou art aliue, & bewaile thy sinnes, that in the day of that iudgement, thou maiest safely reioyce with
^uLuk. 16, 25 Gods elect ^u.

Wisd. 3. 3.

^xWisd. 5, 9

^pPsalm. 1. 5

^yMat. 19. 28

^zMath. 5, 3

^aLuk 14, 11

^bPro, 16. 18

^c1 cor. 4. 10

For then shall the righteous with great boldnes, stand against such as haue vexed and oppressed them ^x, Then shall hee sitte to iudge ^y, which now is content to be iudged of men. Then shall the poore ^z, and mecke ^a triumph, when the proud shall quake on euery side ^b. Then shall they say, Hee was wise, which for Christ his sake seemed a foole & abiect ^c. Then shall

shall the memory of misery patiently
sustained bee sweete ^d, when in the ^d Psa. 126, 5.
meane while the wicked shal sob and ^e Esay. 25, 8.
sigh ^e. Then shall the godly reioyce ^e Reue. 21, 8.
and be glad, but the reprobate shall ^f Mat. 23, 46
howle & weepe ^f. Then shall the af-
flicted more triumph, than if conti-
nually he had bin in ioy ^g. Then shal ^g Rom. 8, 18
the base apparrel be glorious ^h, & the ^h 2 Cor. 5, 2.
proude attire infamous. Then shall
the poore cottage bee more comen-
ded: then is the gilded Palace pray-
sed. Then shall constant patience ⁱ 2 Pet. 1, 13
more preuaile ^k, than all the power of ^k Esa. 50, 18.
the worlde. Simple obedience shall
more bee commended then, than all
the subtiltie of man ^l. Then shall a ^l Esa. 29, 16
cleere and good conscience more re- ^m Esa. 33, 14.
ioyce a man ^m, then profound skil in
philosophy. The contempt of riches
shal do more good then ⁿ, then al the
riches in the world. Then shal a ze-
alous prayer bring more delight ^o,
then euer did fine cates. Thy silence
kept in thy life time shal more cheere
thy hart at that time ^p, than long bab-
ling ^q. Good workes then shall bee ^q Math. 6, 5.
more respected ^r, then copy of sweet
wordes. And then shall thy paines ta-
ken to reforme thy manners, more
delight ^r, then could all the pleasure ^s Prou. 11, 3
in

e Wiſd, 5. 8 in the world ^c.

Wherefore learne in this life to
 n Rom, 8, 18. ſuffer ſmall things ^u, that in the world
 to come thou maiſt eſcape great and
 grievous dangers. Try firſt in thy
 life time what thou canſt ſuffer after
 thou art dead. And if thou canſt not
 indure but light thinges in compari-
 ſon now, how wilt thou beare after-
 warde euerlaſting torments? And if
 now ſo litle paine can make thee im-
 patient, what will the fire of hell do?
 For perſwade thy ſelfe thou canſt not
 bee twice happy, that is, to enioy thy
 s Luk, 15. 25 pleaſure in this life ^x, and raigne to
 with Chriſt in the worlde to come.
 Now ſuppoſe thou haſt liued hether-
 to in perpetuall honour and pleaſure,
 what good would theſe thinges doe
 thee, if thou ſhouldeſt dye out of
 y Luke: 2, 25 hand ^y?

Seeſt thou not howe all things are
 z Eccl. 1, 2 vaine ^z, laue only to loue & to ſerue
 a 1 Pet, 1, 10 God ^a.

For he which loueth God with all
 his hart, feareth neither death, nor
 paine, nor iudgement, nor damna-
 tion ^b. For perfect loue maketh a
 b Rom. 8. 38 man with boldneſſe to appeare afore
 c 1 Io. 4, 17. God ^c. But maruell it is not, though
 d Ro. 6. 1. 14 he which delighteth as yet in ſinne ^d,
 doe

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doe both feare death, and the day of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes^c. But if neither the loue of God, nor the feare of hell cannot better thee one iot, then look not to stand in a good thing long, but quickly to fall into the snares of Satan.

^c Pro. 14, 17

Luke, 3, 7.

Chap. 25.

That wee must earnestly endeavour to amend our liues.

BEe thou zealous and earnest in the seruice of God, consider with thy selfe wherefore thou wast made, and wherefore thou hast renounced the worlde, euen to liue to God ^a, & to become a good man ^b.

^a Rom, 7, 4.

^b Eph, 2, 10

Therefore induor thou zealously to goe forward. For yet a little while and thou shalt haue a reward of thy labours, and neither feare nor sorrow shall be about thee ^c.

^c Esa. 25, 8,

Labour but a while longer, & thou shalt find great, yea euerslasting rest ^d.

Reue, 7, 17

^d Rom, 8, 18.

If

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e Mat. 24.13 vnto the end e, God will shewe him-
 2 Tim. 2.5. selfe faithfull, and bountifull in re-
 f Math. 25.1. warding f.

g Rom. 8.24. Hope well to winne the garland g,
 h Mat. 24.42 but shun security h, both to auoyde
 Luke 12, 42. wearines and pride.

A certaine man tossed betweene hope and feare, on a day in his prayers vttered these words, Oh if I knew certainly that I should perseuer; and forthwith hee seemed to heare these heauenly wordes in his mind: What if thou knewest as much, wouldest thou continue in the course thou hast taken? wel go to, do that which thou would doe, & doubt not to perseuer. With which comfortable words being encouraged, he straightway committed himselfe to the wil of God, & from thenceforth neither wauered any more in mind, nor laboured curiously what might becom of him, but bent himselfe wholly to doe that was agreeable to the wil of God, & most necessarie for his going forward, and continuing in the race of vertue.

Trust thou in the Lorde, and doe good (saith the Prophet *) so thou
 k Psal. 37.3, shalt dwell in the land, and be ted assuredly.

of the Imitation of Christ.

One thing there is that withdraweth many men from proceeding in vertue, and earnest amendment of their manners, and that is the horrible hardnes, and the painfullnesse to subdue our selues ¹. 1 Mat. 19, 21.
Mark, 20, 21

But who profit more then others in well doing; Not they whom such things dismay, but they which endeavour valiantly to ouer-come those counterhuffs ^m. For the more a man ouercommeth, & by Gods assistance subdueth himselfe ⁿ, the more he goeth forward, and commeth the more into the fauour of God. m Psal. 117, 14
n Pet. 2, 9.

Howbeit, all men haue not like power to ouercome, and to mortifie themselves. Yet this I say, he which hath lesse abilitie, if he vie diligence in this poynt, shall more preuaile ^o, than another which is so slothfull, though perhaps otherwise hee seeme vertuous ^p. o Mat. 19, 28
Luk. 18. 13

Now there bee two thinges, that make much to a mans amendment, namely, to with-drawe our selues violently from such things, whereunto by our wicked nature we are inclined ^q; and to bend our selues wholly to the attaining of that good, which wee stande in neede of ^r. Also those things p Mat. 19. 10
Luk. 18, 11
q Ma. 11, 19
r Ps. 37, 34

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f Math. 7, 3
Rom. 2, 1,

things are especially to bee taken heed of and auoided, which we commonly mislike, or cōdemne in other men.

s Mat. 7, 4, 2.

Take profit of euery thing. If thou hearest, or seest examples of vertue, follow them; if of wickednes, auoyd them. As thou priest into other mens manners, so do others into thine.

u 1 cor. 13, 3
j Tim. 1, 5

Oh what a ioytull and comfortable thing it is, to see professors of Christianitie, followers of Christes doctrine^u: Againe what a lamentable, and grievous thing is it, that such as would be counted Gospellers, liue loosely, and contrary to theyr calling?

x 1 Tim. 4, 1
and 5, 13.

Colos. 2, 20

y Gala. 6, 14

How fruitfull is it towards the purpose of thy profession, and to in line to those thinges which are not commanded thee^x?

Remember thy profession, and alwaies haue in mind Christ which was crucified^y; when thou seest his life, be ashamed of thy selfe, that hast so long a while protested Christianitie, and yet so little, if any whit followed the example of Christ^z.

z 1 cor. 11, 1
j Pct. 2, 9.

Hee which attentiuely, and carefully thinketh vpon the life and death of Iesus, shall finde sufficiencie of all necessary

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necessarie, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus^a.

^a Rom. 8, 3.
Colo. 2, 12

If Iesus crucified came into our minds, quickly and sufficiently learned we should proue^b.

^b 1 Cor. 2, 1

The delight of a Christian is in the Law of the Lord^c, and therein doth he exercise himselfe; but if hee once waxe negligent, and luke-warme^d, then miseries come which oppress him, and troubles that vex him, because he is void of inward consolation, and forbidden to seeke any outward comfort^e.

^c Psal. 1, 2
^d Reue. 3, 15

^e Esay. 57, 3

And doubtlesse, hee which passeth the boundes of Christes doctrine, is greatly subiect to a grievous destruction^f, and he that loueth a loose and secure life, is neuer in quiet^g, for some thing euer-more displeaseth him.

^f Prou. 1, 24.
^g Eze. 57, 20

Rather follow the straight and vertuous life^h of the Apostles and Disciples of Christ, and in so dooing, doubt thou not, but that God of his wonted mercy will giue thee strength to doe well, This is the way to be full of hope and strength, this is the way euen the heauenly vway so to proceede,

^h Mat. 7, 13.
ⁱ 1 Cor. 11, 3
Heb. 13, 7.

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k Psal, 56, 4

ceede, that thou mayest despise all worldly things^k.

l Psal, 34, 1, 2

m Pl. 119, 5

n Colo, 3, 2

o pl. 6, 7, 8.

and 20, 7

p pl. 37, 7, 8

q Psal 37, 3

r Ro. 11, 36

s Cor. 8, 6

t Pl. 104, 1

u Sirac. 7, 36

v Eph. 5, 15

x Rom, 12, 6.

y 2 cor. 11, 23

z Luk, 9, 62

1 Mat. 25, 10

2 Psal, 24, 12

And would to God we had no let but that we might prayse God euen with hart and mounth^l, and keepe his commandements^m. Would to God wee were quite rid from all vworldly businesse, and set our affections on heauenly thingsⁿ. For when man is come to that point, that he careth for no worldly comfort^o, then beginneth he to tast the sweetnes of God; to take all things in good part, howsoeuer they fall out; to be neither ouer iocund in prosperity, nor too pen-siue in aduersitie^p; but euer more confidently to hope in God^q, who is all in all^r, to whom nothing dyeth, but all things liue, and continually obey at his beck^s.

Alwaies remember the end^t, and thinke that time lost will neuer come againe^u.

Without care and diligence, thou shalt neuer attaine to godlinesse^x. If thou waxe faint, thou shalt euerie day be worse & worse^y, but go thou zealously forward^z, and thou shalt finde both great peace & pleasure in thy well doing, both because god fauoreth thee, & thou fauourest vertue.

An

Chapter 5 69 No ioy to a good conscience
of the Imitation of Christ.

An earnest and zealous man is prepared vnto all thinges ^a. It is more painefull to resist vices and perturbations of the minde, than to sweate againe with bodily labour: and hee which in time taketh no heed of smal sinnes, by little and little falleth into great offences ^b.

^a Rom. 8, 35.
^b Epho. 6, 12

Thou shalt euermore be merry at night, if thou hast behaued thy selfe godly in the day.

^b Iam. 1, 13.

Watch for thy selfe ^c; stir vp, and admonish thy selfe, whatsoeuer becommeth of others, haue a regard to thy selfe ^d; For so dooest thou profit, as thou offerest ^e violence vnto thy selfe.

^c 1 CO. 16. 13

^d 1 Tim. 5,
11. 12.

^e Mat. 11, 12

*Thus endeth the first
Booke.*



THE SECOND Booke of the Imitation of Christ.

Chap. I.

Of the inward life of man.

^a Luk, 17. 21



THE Kingdome of
GOD is within,
saith Christ ^a.

Turne thee vnto
the Lorde with all
thine hart, hauing

forfaken this wretched world, & thou
shalt find rest for thy soule ^b.

^b Psalm. 4. 8.

Math. 11. 29

^c Luk, 17. 10

Learne to conterne outwarde
things ^c, & to addict thy selfe to spi-
rituall; so shalt thou perceiue the
kingdom of God to come vnto thee.

For the kingdome of God is righ-
tousnesse and peace, and ioy in the
holy ghost ^d, which the wicked in-

^d Ro. 14. 17, ioy not ^e.

^e Esa, 57. 21.

^f Iob. 14. 23

^g Psalm. 45. 13

Christ wil come vnto thee & com-
fort thee ^f, if thou make a fit resting
place for him within thee. For all his
glory and beauty is within ^g, there
doth he gladly abide.

With the inner man doth hee of-
tentimes

of the Imitation of Christ.

rentimes walke, and reason sweetly
and delight himsele pleasantly, and
agree notably, and familiarly continue ^h. h Pro, 8. 32

Goe to nowe, o faithfull soule, prepare
thine hart for this bridegroom ⁱ, that he may come vnto thee, & dwell
within thee. For thus he saith ^k. If any
man loue me, he wil keep my word,
and my father will loue him, and we
will come vnto him, and will dwell
with him. i Cant. 5. 4.
k Ioh, 14. 23

Wherefore keepe out others, and
let Christ haue roome; if thou hast
him, thou hast enough ^l. For he will
haue a care of thee, and so faithfullie
ouer-see all thine affaires, that to put
any confidence in man thou shalt
not neede ^m. l Rom. 8. 13.
Phil, 3. 8,

For men quickly are changed, and
speedily depart ⁿ, but Christ abideth
for euer ^o, and continueth by his vn-
to the end ^p. Neither set any great
affiance on mortall and frayle man,
albeit he be deere vnto thee, & may
doe thee good ^q, and if sometime he
gaine-say and trouble thee, but not
ouer pensue. m Psal, 37. 7
Heb. 13. 8.
n Psal. 92. 9
o Heb. 13. 6,
p Math. 8. 20
q Psal. 118. 8

They which take thy part to day,
to morrow may be thine enemies, &
afterward thy friends, for they change
many

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many times like the wind.

But put thy confidence in the Lord
 r 1 Pet. 5, 7 r, and see thou serue & loue him ^f, he
 f Mat. 21, 37 will handle thy cause right well, and
 t Psal. 73, 23 let it in good order ^t.

Here thou hast no continuing citie
 u He. 11, 14, ^u, and wheresoeuer thou goest, thou
 x He 11, 13, art a stranger, and a pilgrime ^x, neuer
 y Eph. 2, 12 finding rest, till thou art fast ioyned
 vnto Christ ^y.

Why dost thou here gaze about,
 seeing this is not the place of thine
 abroad? In heauen should be thy cō-
 uersation ^z, as for earthly things thou
 shouldst beholde them onely to see
 how they passe away ^a, and thou with
 them ^b. So looke vppon them, that
 thou loue them not ^c, least thou pe-
 rish being taken with vaine delight.

Cast thy cogitations vpō the most
 hie God ^d, and pray vnto Christ with
 out ceasing ^e.

If thou canst not meditate on deep
 and heauenly misteries, rest thy telfe
 in the paines of Christ, & abide wil-
 lingly in his wounds ^f. Run thou zea-
 lously vnto those healthfull woundes
 and stripes of Christ, and thou shalt
 find a great comfort in aduersity, yea
 thou shalt not set a rush by the repro-
 ches of men, but take all slaunders in
 good

of the Imitation of Christ.

in good part z.

Christ himselfe was despised of men in this Worlde^b; yea at great extremity his very friendes forlooke him and fled i. Christ himselfe suffered, and was condemned^k, and wilt thou complaine? Christ himselfe had aduersaries & backbiters^l, & wouldest thou haue no enemies, nor be ill spoken of?

How shal thy patience be crowned if thou sustaine no aduersity^m? And if thou wilt not be contraried in anie thing, how wilt thou be the friend of Christⁿ? But make thou an account to suffer tribulation both with Christ^o, and for Christ^p, if thou desire to raigne with Christ^q.

Oh haddest thou but once entred into the secrete closet of Iesus, & felt but euen a very little of the heate of his loue, thou wouldest not onelie make no account there of, prosperity or aduersity in this worlde^r, but also euen reioyce when thou art defamed^s, for the loue of Christ makes a man euen to despise himselfe^t.

I say the true spirituall man, which is voide of inordinate desires and lo- ueth Iesus vnfaignedly, canne both turne himselfe freely vnto God, and

F.

raui-

g 1 Pet. 2. 19

and, 3. 9

h Psal. 22. 6.

i Mat. 6. 56.

k Esa. 53. 3

l 2 pet. 2. 23

m 2 Tim. 1. 3

n Ioh. 15. 13

o Rom. 8. 17

p 1 pet. 4. 14

q 2 Tim. 2.

11, 12

r Luk. 5. 11

and 9. 13

s Acts. 5. 41

t Rom. 8. 35.

rauisht in spirit aboute himselfe, quietly enioy him ^u.

Hee to whom all things seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a Wise man, and rather taught of God ^x, then of men.

^x Esa, 54, 13. Hee that hath learned to abide within, and to make small account of outward things; neither seeketh a place ^y, nor expecteth leisure to exercise himselfe in godlines ^z. The inward man can quickly call himselfe home, inasmuch as hee neuer is altogether abroad. Neither outward labour can let him, nor necessary busines stay him for a time, but as euery thing falleth out, so doth hee applie himselfe ^a.

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderfull & peruerse behaviour of the world ^b, looke howe greatly a man draweth busines vnto himselfe, so much is he hindered and distracted.

Wert thou well settled, & thoroughly purged all things would be for thy good and profit ^c. But for that thou art not plainely dead vnto thy selfe ^d, or separated wholie from earthlie things,

of the Imitation of Christ.

things, many things displease, and trouble thee oftentimes.

Nothing doth so defile and snarle the minde of man, as the impure desire of earthly things *e*.

e Titus. 2, 12

Wherefore if thou wilt despise the consolation which this worlde dooth minister *f*, thou shalt more easilie both behold celestiall things, and inwardly reioyce.

f 1, Ioh. 2, 15

Chap. 2.

Of patience and humility, two vertues necessarie to be in a Christian.

CAre not greatly who is on thy side, or against thee *a*, but care to please God in all thy dooings, and to haue a good conscience, so will God defend thee right well. And whom he defendeth none can hurt *b*.

a Psal, 56, 4

2 Cor, 1, 12,

b Rom, 8, 13

If thou hast learned to holde thy peace, & to be patient *c*, doubt thou not but God will ayde thee from aboue. He knoweth when to deliuer thee *d*, therefore oughtest thou to commit thy selfe to his pleasure.

c Psal, 27, 14

d 2 Pet. 2, 9.

It is God that aydeth *e*, and deliuereth man from shame and rebuke.

e Psal. 121, 2

The second Booke

It is many times good to bring vs more and more downe, to haue our vices knowne & reprehended of others f.

f Ps. 119, 57.

When a man humbleth himselfe for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

g Psal, 34, 18

h Iam. 4, 6,

i 1 Pet. 5, 9

Prou, 22, 4.

k Lu. 10, 21.

l Esay, 66, 2

The humble man doth God protect and saue e; to the humble hee humbleth himselfe; yea the humble hath many things at his hands^b, the humble he exalteth vnto gloryⁱ, and to the humble he both reuealeth his secrets^k, & offereth himselfe^l. The humble man, bee hee neuer so much iniured, or backbited, is alwaies quiet in mind, because hee trusteth in God, not in the world^m.

m Psal, 23, 4.

n Iames 4, 6.

Think not to come forward in religion any whit, vnlesse thou thinke thy selte inferiour vnto allⁿ.

Chap. 3.

*That wee ought to be at peace both
with our selues & with
all men.*

a Psal. 51, 12

b Math. 5, 9

BE first of all at peace with thy selfe^a: and then shalt thou pacifie others^b.

A quiet minded man, dooth more

of the Imitation of Christ.

more good then a learned.

The cōtentious construeth a good thing on the ill part, and harkeneth vnto euill ^c; but a good, and quiet ^{c Pro. 17, 4} man turneth all things to the best ^d. ^{d Pro. 15, 18}
The quiet man conceiueth sinisterly of no man ^e, but the vnquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which he ought not, and dooth not that which he should; he cōsidereth what is another mans dutie, and neglecteth his owne ^f. ^{f Ioh, 21, 21}

Wherefore, doe first thine owne dutie, and then looke that another man doe his ^g. ^{g Mat. 7, 5.}

Thou hast the trick how to colour and excuse thine owne deedes, yet ^h ^{h Ro. 2, 1, 3} wilt not thou allow the excuses of another. But reason would thou shouldest excuse another, and accuse thy selfe ⁱ. If thou wouldest bee borne withall, beare thou with another, and see how far thou art as yet from true patience and charitie, which fretteth and is offended with none but with ^k ^{k I co. 13, 4} it selfe ^k.

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, & euery man

The second booke

l Mat. 4, 6

desireth quietnesse, and loue such againe as loue them ^l. But to liue quietly with crabbed and froward fellows, with enemies and ill conditioned men, is doubtlesse the part of a man indeede deseruing commendation ^m.

m Mat. 5, 44
n Ro. 12, 11

Some are at peace both with them selues, and with others ⁿ; some will neither be quiet themselves, nor suffer others ^o; these are ill to themselves, but worse to others. Again, some both keepe themselves in charitie ^p, and study to bring others vnto concord ^q.

o Pro. 6, 19.
Rom. 3, 17

p Prou. 3, 20
q Mat. 5, 10,

r Luk. 21, 19

And yet all the peace which wee haue in this miserable life, doth rather consist in patient suffering ^r, the in not feeling aduersity.

The more a man knoweth how to suffer miseries, the more quietnesse doth he enioy, & such a man is a victorious conquerer of himselfe ^s,

f Math. 6, 38.
t Rom. 8, 37.
u Io. 15, 13.
x Rom. 8, 17

a Lorde of the worlde ^t, a friend of Christ ^u, and an heire of heauen.

Chap. 4.

*Of purenes in mind, and plainenes
in meaning.*

MAN is carried ouer earthly things with two winges, to wit with plainenes *a*, and purenes *b*. Plainenes is of meaning, purenesse is of the minde, that mindeth G O D, this apprehendeth, and tasteth what he is.

*a Math, 6, 16**b Mat. 6, 22.*

No good action shall hinder thee, if thy minde be free from all inordinate affections *d*.

*c Mat. 5, 8**Psal, 24, 4**d Mat. 6, 22*

If thou onely seeke, and minde to please God, and to profit other, thou shalt enjoy the freedome of mind *e*.

*e Psal. 1, 2, 3,**and 27.*

Were thy mind vpright, the whole Worlde were nought vnto thee, but euen a glasse to frame thy life, and a booke of godly instructions *f*. For nothing is there so smal & vile, but it representeth the goodnes of God *g*.

*f Rom, 1, 19.**g Psal, 8, 2**Psal, 19, 1, 2*

And if thy minde were good and pure, thou shouldest easily beholde, and well perceiue all things *h*.

h Mat, 6, 22.

For a pure mind penetrateth both into heauen *i* and hell, and as a mans mind is, so doth he iudge of things *k*.

*i Math, 5, 8**k Mat. 6, 13*

If there be any ioy, the man which

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1 Psal, 51. 9
m Eſa, 57. 20

hath a pure heart, dooth enioy the same ^l: and if there be any sorow, & misery, he hath it which hath a guilty conscience ^m.

n Deut. 4. 29

As fire taketh away the rust from yron, and maketh it bright, so dooth repentance wipe away wickednes, and maketh of a sinner a new man ⁿ.

o Pro. 12. 15

A man that is but warme in godlines, flyeth euen the least paynes, & seeketh outward cōfort ^o, but would be once earnestly beginne to subdue himselfe, and stoutly take the readie way to a vertuous life, doubtles those things which at the first hee counted

p Mat. 11. 29

griuous, wil seeme light & easie ^p.

Chap. 5.

*Of the consideration of a
mans selfe.*

WE ought not ouermuch to trust vnto our selues ^a, for many times wee lack both grace & will.

a Prou. 3. 5
b Mat. 25. 8

Small is the iudgement which we haue ^b, and that alſo wee may easily forgoe by negligence.

And yet so blinde are wee, many times wee perceiue not so much, and
many

of the Imitation of Christ.

manie times when wee sinne, we excuse our wickednes, yea and through a blinde affection, suppose it to bee zeale, which is worst of all ^d.

d 1 cor. 1. 24

Wee reprehende others for small thinges, and ouerpasse great offences in our selues ^e. Wee can quickly see when wee are iniured, and will not easily put vp wrongs; but how wee iniurie others our selues, wee neuer call vnto mind.

e Math. 7. 4

Assuredly, would a man rightly and wisely consider his owne dooings ^f, he should finde no cause why to condemn another.

f Mat. 18. 32

Luke. 7. 37

The godly man hath a greater care of himselfe, then of any thing beside, & he which looketh to himselfe diligently, wil speak but little of another.

Looke not to procure godly, & religious, vnlesse thou bridle thy tongue from talking of others, and haue a through insight into thy selfe ^g.

If thou giue thy minde wholly to know thy selfe, and to do the wil of God, no outward thing shall moue or trouble thee ^h.

g 1 co. 11. 28

2 Cor. 1. 5

k Phil. 3. 7. 8

2 Cor. 4. 16

Where thou art a while thou art not with thy selfe? or when thou hast ouerpast all thinges, what art thou the

The second booke

i Mar. 16. 29 better, if thou neglect thy selfe i
Mark 8. 36

Thou must of necessity neglect all other things, & thinke therot, if thou mind to attaine vnto peace, and quietnesse; yea thou shalt mightily increase, if thou cast off worldly cares k, & contrariwise as greatly decrease, if thou make any account of earthly things l.

k Mat. 6. 25
l i Tim. 6
8, 9, 10

Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but eyther God, or that which is of G O D m, as for worldlie pleasure, deeme it but vaine n.

m i Io. 2. 15
n i cor. 7. 30

The soule which loueth God, in respect of God cōtemneth all things o, God alone which is eternall p, infinite q, and incomprehensible r, is the comfort of the soule, & the true ioy s of the hart t.

o Phil. 8. 7. 8
p i Ti. 1. 17.
q Iob. 11. 7.
r i Re. 8. 27.
s i Ioh. 4. 16

Chap. 6.

The ioy of a good conscience.

THE glory of a good man, consisteth in the testimonie of a good conscience a.

a: cor. 12. 1
b Pro. 15. 15

If thy conscience be good thou hast a continuall feast b.

A man that hath a good cōscience, endu-

endureth much^c, yet reioiceth in ad-
uersitie^d, but a wicked man is euer-
more timorous^e and vnquiet^f.

c Rom. 8, 35.

d Iam. 1. 1. 2

e Gene. 3, 8

f Gene. 45, 6

Sweet will be thy sleep, it thy con-
science accuse thee not^g.

g Psa. 3, 5.

h 1 cor. 13, 6

Reioyce not, but in well doing^h.

Wicked men at no time reioyce in
deede, neyther feele the peace of a
godly mind, for as saith the Lorde i,
There is no peace vnto the wicked.
And though they say they liue in
peace, & can neuer be molested with
aduersitie, nor iniured by man; be-
leeue them not. For suddainly shall
the heauie displeasure of God so fall
vpon them^k, that both their dooings
shall come to nought, & themselues
vterly consume away.

i Esay. 48, 22

k Rom. 1, 28

For a godly man to reioyce in tri-
bulation is no hard thing^l, and so to
reioyce, is to reioyce in Gods father-
ly care.

l Rom. 5, 2, 3

Gala. 6, 14

Vaine is the praise which is eyther
ascribed, or receiued of men^m. The
praise of the righteous is in their con-
scienceⁿ, not in the tongue of men.
The righteous reioyce of G O D, in
God^o, and in the truth^p.

m Ioh. 5, 14.

Iohn. 12, 43.

n 2 cor. 1, 11

o Psa. 9, 3, 14

Iere. 9, 24

p 1 cor. 8, 3

Hee that seeketh for true & eter-
nall glorie, contemneth worldlie
praise^q, but he that eithers couereth,

q Ioh. 8, 54

Gala. 6, 14

The second booke

or doth not contemne temporall, he doubtlesse waileth but little celestiaall
 r Ioh. 12.43 glory r.

Great quietnes hath he that careth
 f 1 Cor. 4.3 neither for praise nor dispraise ¹. And
 he is well content and quiet whatso-
 euer his condition bee, which hath a
 c 2 cor. 1.12 cleere conscience r.

If thou beest praised, thou art not
 the better nor the worser : if thou art
 dispraised, what thou art thou art, and
 greater thou art not, then God ac-
 counteth thee to be ¹¹.
 * 1 Sa. 19.7

Consider what thou art within, &
 way not what thou art thought to be
 abroad x.
 x 1 cor. 4.3

Man beholdeth the countenance,
 y 1 chr. 28.9 but God the heart y, & man iudgeth
 Psalm. 7.9 of the deedes, but God of the mind
 and intent.

Euermore to do well, and to count
 basely of a mans owne selfe ², is a
 singuler token of a modest mind. So
 is it an argument of rare integritie,
 and sayth, to contemne the comfort
 of worldly things.
 a Ro. 12.10

Hee that seeketh no recorde else-
 where ^a, hath doubtlesse wholly ad-
 dicted himselfe to the seruice of god.
 For hee that praiseth himselfe, layth
 Paul ^b, is not allowed, but he whom
 the

a Job. 3.34
 b 2 cor. 10.
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of the Imitation of Christ.

the Lord praiseth.

To deale with God in mind ^t, and
neuer to be mooued outwardly with ^t Psa. 16. 7. 8
any perturbation, is the propertie of ^{Acts. 2, 26}
him that is a spirituall man.

Chap. 7.

*That our Sauiour Christ is to be loued
aboue all things.*

Blessed is hee which knoweth
what it is to loue Iesus, and
for his cause to condemne all
things ^a.

For lous sake, euen the beloved ^a Mar. 8. 34.
must be left; in as much as Iesus wil ^{Luke 9, 23}
be loued aboue all things ^b.

The loue of earthly thinges is de- ^b Mat. 10. 37
ceitfull and frayle: but the loue of ^{Luke 14, 26.}
Iesus doth indure and continue. Hee
which loueth worldly thinges, shall
perrish therwithall ^c, but he that em- ^c Ioh. 2, 17
braceth Iesus, abideth euer ^d Iohn. 3. 16.

Loue him & retaine his good wil,
which when all things vade away, wil ^e Mat. 28. 10
neuer forsake thee ^e, nor suffer thee ^f Ioh. 5, 37
to perrish ^f. ^{38, 39. 42}

Will thou, nill thou, one day thou
must leaue the worlde ^g: and there- ^g Iob, 14. 5
fore sticke to Christ both in life and ^{Psal. 39, 5}
death,

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h Rom. 14.8 deathⁿ, cōmit thee vnto him which
Reue. 14.13 alone can helpe thee when all things
 fayle.

This my friende is of that nature,
 that he will onely be loued, he alone
 claimeth thy minde for himselfe, and
 hee alone will sit there like a King in
 his throne.

i Luk. 9.24 Therefore haue thou no fellowship
and 19.8,9. with earthly thingsⁱ, and Iesus glad-
 lie will abide with thee.

Thou shalt find that weinigh losse,
 whatsoeuer is spen vpon any besides
 Iesus.

k 2 Re. 18.12 Neither trust nor stay vpon a wa-
1 Esa. 40.6. uering reed^k. For all flesh is grasse, &
m Iere. 15.5 all the grace thereof, is as the flower
 of the field^l.

n Phil. 3.7. If thou trust in man^m, thou shalt ea-
 sily be deceiued, yea if thou seek cō-
 fort, and profit by any other thing,
 thou shalt sustaine great losseⁿ.

o Mat. 10.37 If thou seekest Iesus in all thinges,
Ioh. 12.15 thou shalt find Iesus, but if thou seek
 thy selfe, thou shalt find thy selfe, but
 to thy damnation^o.

For whosoever seeketh not Iesus,
 doth more hurt himselfe, then all the
 world againe, & his enemies besides
 can doe.

Of

Chap. 7.

Of the familiarity with Iesus.

VV Hile Iesus is present, all things goe wel & seeme comfortable: but when hee is absent, nothing is sweet ^a. If ^{a Ioh. 16, 6} Iesus speak not in the mind of man, little good can worldly comfort doe him, but speake he but a word, and great ioy shall he feelee ^b.

So Mary Magdalen arose quickly from the place where shee wept ^c, as ^{c Ioh. 11, 26} soone as shee heard by Martha that the Maister was come, and called for her. Happy is the houre wherein Iesus calleth from teares vnto the ioy of the Spirit ^d.

How hard & dry art thou without Iesus ^e? Howe vaine and foolish, if thou desire any thing without Iesus. Greater shall be thy losse if thou doe so, then if thou shouldest leese the whole world ^f. For what can the world doe without Iesus ^g?

To bee without Iesus is a bitter death, but to abide with him, is euen a pleasant life ^h.

If Christ bee with thee, what enemye

^d Ioh. 14. 22
^e Ioh. 15. 5

^f Phil. 3. 8
^g Math. 16. 6
^h Ma. 16. 28
ⁱ Psal. 27. 1.

The second booke

ikom. 8.31. mie can hurt?

Ioh. 10.20

Hee which findeth Iesus, findeth a good treasure, or rather the chiefest felicitie^k: hee which leeseeth Iesus, leeseeth too much. What sayd I, too much? He leeseeth more, then if hee lost the whole world^l.

kCel. 2.2.3

Hee that liueth without Iesus, is most miserable^m, but he whō Iesus fauoreth, is for riches most welthyⁿ.

Mar. 8.36

To liue with Iesus, is great cunning, & to know how to keepe him, is most singular wisdom^o.

mMa. 19.12

nIoh. 17.23

Bee thou meeke and lowly^p, and Iesus will come to thee. Yea be thou godly and quiet, and Iesus will abide with thee^q.

oIoh. 18.3

pMat. 11.29

But turne thou once to outward things^r, and thou doost make him forsake thee, and so leese his fauour. And if hee once forsake thee, vnto whom wilt thou flie^s, or what friends wilt thou find?

qIoh. 14.15

rGal. 4.2.

Without a friende thou canst not long liue: and if Iesus bee not thy friende before all others, thou shalt mourne without measure, when hee once doth leaue the^t. And therefore thou doest foolishly, if thou eyther trust or reioyce in any besides him^u.

sHeb. 6.68

tHeb. 6.4.5.

Better were it to haue the whole world:

u Cant. 5.6

v Iere. 9.23

Gal. 6.14.

world against thee, then Christ Iesus alone ^x.

^x Rom. 8, 31

Wherefore behold all things which thou louest, loue Iesus best, loue o- ^y Mat. 10, 37
ther for Iesus sake, but loue Iesus for his owne.

Hee alone must singularly bee lo-
ued, because hee alone is the good &
faithfull friende ^z. For him & in him
thou must loue both friend and foe, ^z Ioh. 15, 13
& pray him that all men ^b may both ^a Mat. 15, 43
know and loue him. ^b 1 Tim. 2, 1

Neuer couet thou any singuler
prayse or loue ^c; for that belongeth
vnto God, who hath none equall ^d. ^c Iere. 9, 23
Neither wish to haue any body ad- ^d Dan. 3, 29.
dicted vnto thee ^e, nor do thou inor- ^e 1 cor. 3, 3.
dinately loue any man ^f, but let Iesus ^f 1 cor. 7, 23,
be in thee, and in all good men ^g. ^g Gala. 1, 10
^h Math. 5, 8

Haue thou a pure mind ^h, voyde
from all hinderance of Worldlie
things ⁱ. For thou must be pure, & ⁱ Iames, 1, 22
bring an vpright minde vnto Iesus, if
thou wilt behold and see how sweet
the Lord is ^k. ^k Math. 5, 8.

And doubtlesse thou shalt neuer
come to that point, vnlesse God pre-
uent thee, and drawe thee ^l, whereby ^l Ioh. 6, 44
thou maiest reiect, and renounce all
things, & be coupled to him alone ^m. ^m Luke, 3, 18
For if thou be in Gods fauor, nothing

n Mar. 9, 23 is there, which thou canst not doe ⁿ;
Philip. 4, 13. but if that bee gone, thou art poore,
o ps. 104, 29 and feeble, and left as it were to the
whip ^o.

p Iam. 1, 2. Now if thou feele the want there-
of, thou oughtest not to cast downe
thy selfe, or despaire ^p, but patientlie
abide the good pleasure of God, and
q 1 Pet. 1, 6 beare all chaunces, to the prayse of
Christ Iesus ^q. For sommer followeth
winter, & after night day comes, and
r Tob. 3, 22, faire weather after stormes ^r.

Chap. 9.

Of the want of comfort.

a Psal. 94, 19 **I**T is none harde thing to con-
tinue worldly comfort, whilst
thou feelest heavenly ^a: but to
lacke both worldly and heavenly
b Mat. 27. consolation ^b, and willingly to beare
46 the banishment of the minde for the
glory of GOD, and neither to seek
thy selfe in any thing, nor to respect
desert, is doublesse a great matter,
or rather the greatest of all.

c Psal. 94, 19. For what great thing is it to be me-
rie & godly, while God fauoureth ^c,
who doth not wish to see that houre?
Hee rideth cheerefullie, whom the
grace

of the Imitation of Christ.

grace of God carrieth, & what marvell if hee feele no burthen, which is borne of the almightie ^d, and led by the best guide? ^d Esa. 10, 20.
Math. 11, 28

Greatly doe wee delight our selues with some one thing of this world or other, and hardly can man forsake himselfe altogether ^e, therefore mightily and a long while must hee strue, before he can learne to subdue himselfe, & to drawe all his senses vnder the obedience of God. ^e Mat. 19, 22
Luk 9, 23

As long as man dependeth on himselfe, hee will easily slide vnto worldly delights, but the vnfaigned louer of Christ, & earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ ^f.

^f Luk, 9, 23
Gala. 6, 14

Therefore if at any time spirituall comfort be giuen thee from aboue, receiue the same with thanksgiuing, and thinke that it is Gods gift ^g, not that thou dost deserue it, and be not puffed vp there-vvithall ^h.

^g 1 cor. 4, 7
^h Col, 2, 18

Be not high minded or proud, because of thy gift ⁱ, but so much the more humble rather, and in all thy dooings circumspect and fearefull.

ⁱ Ro, 11, 20,

For

For the time of comfort will passe away, and temptation will follow.

And though thy consolation bee gone, despayre not out of hand, but looke for health from aboue, & that with modestie and patience^t. For GOD is able to indue thee with a more ample benefit & consolation^l.

k Rom. 5.3

Rom. 15.4.

1 2 Cor. 1.3

Neither is this a newe thing, and strange to such as tread in the pathes of godlines^m. For men of greatest holines, and the olde Prophets, haue tasted such alteration many timesⁿ.

m Psal. 94.1.

Acts. 14.19.

n Psal. 34.19

o Psal. 30.6.

And therefore saide one vpholden by the power of God, on this vvise^o, In my prosperitie I sayd, I shall neuer be moued.

Beholde what happened vnto him whē that was taken away, he ioyneth afterward in these wordes: But thou diddest hide thy face, & I was troubled.

Yet for all that he dispaired not, but so much the more earnestly prayed vnto God, saying; Then I cried vnto thee, ô Lord, & prayed to my Lord.

At the last he obtained the end of his prayer, and confesseth that he was heard, when hee saide: ô Lord my God, I cryed vnto thee, & thou hast restored me. But wherein? Thou hast turned

quietnes to come

p Rom. i 5.4.

Reue.3,22

9 Ioh, 3, 8.

r lob.7,17

f Psalm. 5. 12

Psalm. 20. 7.

tPfl. 119. 50

u Lu.21.19,

x Luk.9.23

For my part, I neuer yet founde
man so religious, that hath not felt
sometime the lack of Gods assistance
and

and at sometime been cooler in zeale than at others, neither hath any godly man beene so carried aloft, & illuminated, but either sooner or later, or at one time or other, he hath been

y Rom. 7, 14 tempted y.

Gala. 5, 17

Hee is not worthy to behold God in deepe contemplation, who hath felt no misery for Gods sake ^z. For commonly the temptation that goeth afore, is a signe of consolation to come afterward ^a. And they which are tried with temptation, are promised the ioyes of heauen ^b. To him that ouercommeth, saith the Spirit ^c, will I giue to eate of the tree of life.

a Psal. 93, 12

b 1am. 2, 12

c Reue. 2, 7

Furthermore, GOD sendeth his comfort, that man may be the stronger to beare aduersity ^d. And temptation followeth, that hee waxe not proud of his gift ^e.

d Rom. 5, 2

e 2 cor. 12, 7

f 1 Pet. 5, 8

g Rom. 7, 13

Gala. 5, 16.

h 1 Ti. 6, 12,

i Psal. 2, 1, 7

Sathan sleepeth not ^f, and the flesh is not yet deade ^g, therefore at all times prepare thy selfe vnto battell ^h, for on euery side thou hast troublesome enemies ⁱ.

Chap. 10.

Of thankfulness vnto God for
his benefits.

WHat seekest thou for
quietnes, seeing thou
art born vnto labor ^a.
Give thy selfe to
patience ^b, rather then
to pleasure, and to beare the Crosse,
then to delectation ^c.

^a Gene. 3, 19

^{Iob.} 5, 7,

^b Lu. 21. 19.

^c Eccl. 7, 4

For what worldling is there which
would not willingly enioy spirituall
comfort, if he might at all times; as
that which surpasseth all the ioyes of
the world, & pleasures of the flesh ^d.

For all worldly delights are eyther
vaine or vile ^e; but the ioyes of the
Spirite are onely sweete, onely ho-
nest, springing of vertue, and powred
into pure mindes of God himselfe.

^d Ioh. 16, 22

^{Phil.} 4, 7.

^e 2 Pet. 2, 13

^f Ro. 14, 17.

But these heauenly consolations
are of that nature, that no man can
keepe them at his pleasure, for-so-
much as temptation ceaseth not anie
long time ^g.

^g Luk. 4, 2

^{Isay,} 66, 3.

Two things are great enemies to
this heauenly ioy, false freedome of
the mind ^h, & too much confidence
in our selues.

^h Iere. 17, 5.

God

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k 1 Theſ. 5
18.

1 1 cor. 4. 7

God doth well, which beſtoweth
on man the benefite of his comfort;
but man doth ill, which dooth not
with thankſgiving & acknowledge
God to be the giuer of the ſame l.

Hence it is that God powreth not
his benefits vpon vs, euen becauſe we
are vngratefull, & ſend not all things
backe vnto the ſpring of the Foun-

m 1 co. 12. 6

Hebr. 2. 6.

a Mat. 18. 33

taine m.

He which giueth thanks, beggeth a
new benefite: and that is commonly
taken frō the proudly vngratefull n,
which is beſtowed vpon the modeſt-
ly thankfull.

o Luk. 6. 24;

p 1 cor. 8. 1

I like not that comfort which ta-
keth from mee all ſorrowe for ſin o:
neither deſire I that knowledge that
makes me forget my ſelfe p.

For all that is hie, is not holy, ney-
ther is euery deſire pure; nor all that
is ſweete wholeſome: nor euerie
thing that liketh man, pleaſeth al-
mighty God q.

q Lu. 16. 13.

r Luke 9. 48.

s Luke. 9. 23.

But thoſe benefits are welcom vn-
to me, which make me humbler thē
I was before r, and readier to forſake
my ſelfe s.

t 1 cor. 4. 7

He whom God hath ſchooled both
by proſperitie and aduerſitie, will ar-
rogate nothing vnto himſelfe t, but
confeſſeth

confesse rather his nakednesse and misery ^c.

^tIob. 1. 21

ⁱTim. 6. 7

Giue vnto God that which is gods, and ascribe vnto thy selfe, that which is thine; that is, giue God thanks for his benefits ^u, and ascribe sinne to thy selfe ^x, and for sinne thinke thou deseruest punishment ^y.

^u1 Thes. 5

18.

^xDan. 9. 5

^yDeut. 28. 15

Take the lowest roome, and the highest shalbe giuen thee ^z, for with out the lowest, there cannot be highest.

^zPro. 25. 6

Those whom G O D accounteth chiefest for holinesse, esteeme themselves for vilest; and the more glorious they are, the more humbly they behaue themselves, beeing ful of celestiall truth & glory ^a, not of vaine glory desirous.

^a1 cor. 1. 13

They which depend vpon God, neuer waxe insolent; and they which ascribe vnto God whatsoever good thing they haue, receiue not praise one of another ^b, but seek it of God, whom they wish might bee extolled aboue all things both of themselves, and of all other holy men, and to him ward alwaies they tend ^c.

^bIoh. 5. 44

^cPsal. 34. 3

Wherefore bee thankfull in small things, so shalt thou be meeete to attaine greater ^d.

^dMat. 25. 28

G.

Albeit

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Albeir, account euen the least, and vilest gifts, for glorious and greatest. For if thou respect the maiesty of the giuer^e, no rewarde or gift ought to seeme vile or little.

^e Iam, 1. 17.

For that is no small gift which the most high God giueth, whatsoeuer it be; yea, if hee giue thee stripes and correction, thou oughtest to receiue it in good worth, in as much as it maketh alwaies to our welfare, whatsoeuer he sendeth, or suffereth to come vnto vs.

^f Colo. 3. 17
^g Colo. 1. 11

He that would keepe the fauour of God, let him both be thankfull for benefites giuen^f, and patient if they be takē away^g, that they may come againe, let him pray: and least hee lose them when they are come, let him be wise and humble.

Chap. 11.

*The small number that loue Christ
vnfainedly.*

^a Luke. 9. 59
Math. 19. 16

CHrist hath now adayes many that loue his heauenlie kingdom^a, but fewe that will willingly beare his Crosse; many that desire comfort, but fewe aduer-

Chap. II 99 *Many fauor, few follow Christ
of the Imitation of Christ.*

aduersitie ^b : many partakers of his ^b Mat. 7. 13
meate ^c, but few of his continencie. ^c Ioh. 6. 26
All men wold reioyce with Christ ^d,
but few sustaine aduersity with him ^e. ^d Ma. 20. 20;
Many follow Iesus euen to the brea- ^e Mat. 26. 56
king of bread ^f, but few to drink of
his cup ^g. Many honour him for his ^f Ioh. 6. 26
miracles ^h, but few follow the shame ^g Lu. 22. 54;
of the crosse ⁱ. Many loue him while ^h Mar. 7. 37;
prosperity dooth last ^k, and manie ⁱ Gala. 3. 13;
praise, yea & thanke him while they ^k Mar. 10. 37
receiue any comfort at his handes ^l, ^l Ioh. 6. 14
but if hee but hide himselfe and for-
sake them for a while, they fall either
to bitter complaining, or to vtter de-
spaire.

But they which loue Iesus, not for
any pleasure that they looke to find,
but for Iesus sake, they as wel in mi-
serie and sorrowe, as in prosperitie, ^m Mat. 5. 10
commend him ⁿ, and thanke him e- ⁿ Rom 5. 8,
uermore; which they wil alwaies do,
albeit he should neuer giue them any
comfort at all. Such is the force of
the vnfained loue of Christ, it see-
keth neither outward, profit nor it
selfe ⁿ. ⁿ I Cor. 13. 5

So that as many as seeke alwayes
for pleasure, may rightly be termed ^o Ioh. 10. 12
hirelings ^o: and such as hunt after
profit and lucre ^p, loue themselues, ^p Mat. 10.

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more then Christ out of doubt. How many wil serue Christ freely without gaine ^q? Or who is so spirituall that will forsake all ^r? I say who can find him that is truly poore in spirit ^s, and bare from all worldly thinges? that precious fellowe may bee sought the whole world ouer.

If a man feede the poore with all his goods ^t, hee hath yet done nothing; & if he chastise himselfe with sorow for his sinnes, it is yet too litle, and though hee knew all secrets, and all knowledge, he is yet far from the marke, yea were hee most singularly vertuous, and could burne for religion, yet lacks he something, euen one thing which is needfull ^u. And what is that? Euen that when he hath forsaken all thinges, hee forsake himselfe ^x, and going wholly out of himselfe, retaine no piece of selfe, or priuate loue within him ^y.

When hee hath doone, what hee knowes shold be done, let him think that nothing hee hath done, neither let him glorie in that hee may be great, but confesse rather that hee is an vnprofitable seruaunt, euen as the truth it selfe doth say ^z. When yee haue done all things, which are commaunded

^q Mat. 10. 8.^r Luk. 18. 28^s Math. 5. 3.^t 1 cor. 13. 1

4. 5.

^u Luk. 10. 42^x Luk. 5. 11.

Luke. 9. 23

^y Ma. 10. 37^z Lu. 17. 10.

of the Imitation of Christ.

manded you, say, Wee are vnprofitable seruants, wee haue doone but that which was our duty to doe.

Then at length will he finde himselfe needie, and naked in spirit^a, and may say with that Prophet^b; I am a Mat. 5. 3.
poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can b Psal. 86. 1.
forsake the world, & himselfe to, & c Luke 5. 18
debase himselfe euen vnder the basest d Phil. 2. 5. 6
things^d.

Chap. 12.

*Of patient bearing the Crosse
of Christ.*

THis seemeth a harde saying to many. Forsake thy selfe^a, take vp thy Crosse, and followe mee: But those a Mat. 16. 14
last wordes will bee much harder^b: b Mark. 8. 34
Depart from mee yee cursed into euerlasting fire. For they which now b Mat. 25. 46
gladly doe heare, and follow the saying of the crosse, shall not then dread the heauie sentence of eternall punishment^c. c Psal. 112. 6

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shal aproch

c Wiſd. 5, 1
Math, 19, 28
e Luk, 22, 28
Rom, 8, 17

vnto Chriſt with great boldneſe.

Why then feareſt thou the crosse, which is the way vnto heauen e?

In the Crosse ſaluation is, in the crosse life; in the crosse, ayde againſt enemies; in the crosse celettiall comfort; in the crosse ſtrength of mind; ioy of the ſpirit is in the crosse; in the crosse the chiefeſt vertue; perfection of holines is in the Crosse; finallie, without the Crosse, there is neither ſaluation of the ſoule, nor hope of eternall life f.

f Gala, 2, 19
and 6, 14,

Wherefore take vp thy crosse, and follow Chriſt, & thou ſhalt goe vnto eternall life g. Hee went before thee

g Luke 9. 23
h Ioh. 19. 17
i Gala, 3, 13.

bearing his owne Crosse h, & for thy ſake died on the Crosse i, that thou alſo mighteſt beare the Crosse. and deſire to die vpon the ſame k. For if thou die with him, thou alſo ſhalt liue with him; If thou ſuffer with him, thou ſhalt alſo reigne with him l. For knowe this, in the crosse, & in dying, all things doe conſiſt, neither is there any other way vnto life & quietnes, then by the crosse, and daily mortifying of thy ſelfe m.

k 1 Pet. 2, 21
l 2 Tim, 2,
11, 12

m Ro, 6, 3, 4,
Gala. 6, 14.

Whereſoeuer thou turneſt thy ſelfe or caſteth thine eyes, thou ſhalt find neither aboue or beneath, a better way

way vnto blisse, then by the crosseⁿ. n Lu. 34, 26.

Though thou set all things in neuer so good order, yet can it not bee auoided but somthing thou must suffer either voluntarily, or against thy will^o, & alwaies run vpon the crosse.

For either sicknes of body, or sorrow of minde will vexe thee. Either God will forsake, or man afflict, or (which worser is) thou wilt bee a burden to thy selfe, and that in such sort, as no remedy can salue, nor comfort quiet thee, but of necessity thou must beare it as long as God thinks good P.

o Sirac. 2, 1

p Phil. 1, 23,

For it is Gods wil to haue thee suffer misery without comfort q, that thou maiest submit thy selfe wholie vnto him, and be more humble thorough aduersitie^r.

q Ma. 27, 46

r Pl. 119, 67

No man so feeleth the paines of Christ in his minde, as he which hath suffered the like himselfe^r.

f Gala. 6, 17

So that the crosse is prepared, and abideth for thee in euery place, neither shalt thou escape it, run where thou wilt^r, for whersoever thou becomest, thou bearest thy selfe about, and shalt find thy selfe alwaies^u.

t Ioh. 16, 1

u Rom. 7, 14

Turne thee vpwarde, turne thee downeward, turne thee outward, or turne thee inward, euery where thou

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maiest finde the crosse; and alwaies thou maist haue patience, if thou wilt enioy the peace of mind, and crowne of rest x.

x Luke. 9. 24
& 21. 19

If thou wilt carrie the crosse willingly, the crosse will carry thee euen to the desired end, namely where miserie hath an end y, which wil not be in this world z. But if thou beare it grudgingly, thou doest increase thy burden, and presse downe thy selfe the more, and yet must thou beare it do what thou canst a. If thou escapest one miserie, thou shalt assuredly fall into another b, and perhaps into a worser.

y Reu. 7. 17
z Ioh. 16. 20

a Pre. 14. 14
b Mat. 19. 22
2 Tim. 3. 12
Iude. 8. 11

Thinkest thou to escape that which c Ioh. 5. 7. 17 no mortall man could euer yet do c? What man euer liued in the worlde d Psa. 34. 19. without his crosse & misery d? Yea Acts. 15. 12. euen our Lord & sauour Christ was no one houre without griefe & trouble while hee liued heere on earth e, For Christ suffered f, and so entred into his glory, and wilt thou seeke another path, and not walke in this kinglie hie way? The vhole lite of Christ was euen a meere crosse, and vexation g, and wilt thou seeke for rest and quietnes?

g Esa. 53. 3
Iohn. 7. 7.

Thou art out of the way, surely thou
art

of the Imitation of Christ.

art out of the way, if thou lookest for any thing but misery in this world; seeing the whole life of mortall man is full of troubles, & compassed about with calamities ^h. And the more godly a man is, the more often doth he suffer aduersitie, for the sorenesse of his affliction increaseth through his loue of God ⁱ.

h Iob. 14, 1

i Rom. 8. 35.
Phil. 1. 14

And yet is not this man of vvhom wee speake without comfort, inas- much as hee beleeueth, that by this crosse he shall reape much fruite ^k.

k Psa. 94, 18

For whilst willingly he commeth vnder the Crosse, it falleth out that the whole burden of troubles is turned vpon the confidence of Gods heauenly comfort ^l; and the more the flesh by calamitie is weakned, the more the Spirit is confirmed by the comfort of mind ^m. Yea, so is hee strengthened many times, through the feeling of troubles and aduersity, (of such force is his loue which suffereth after the ensample of Christ ⁿ) that hee would not wish to be without sorrow and affliction ^o. For he beleueth that he is the more acceptable to God, the more he can suffer for his sake ^p.

l Psal. 3, 22
and 91, 2.m Ro. 7. 23
2 Cor. 4. 16.

n 1 pet. 2, 21

o Rom. 6. 5
and 8, 35p Acts 5, 41
2 Cor. 4. 16

And yet is it not by the power of

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man, but of the mercie of God, that hee can in his frayle flesh loue, and through the zeale of the Spirit, sette vpon those thinges q, which man by nature doth flie and abhor.

q Gala. 5. 16

1 Tim. 1. 12,

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the body, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare aduersitie, and contemne the prosperitie of this world r.

r Luk. 22. 23

f2 Cor. 5. 14

If thou depend vpon thy selfe s, thou shalt doe none of these thinges, but if thou trust in God, hee will send thee comfort from aboue t, whereby the world and the flesh shall be brought vnder thy subiection u. Yea thou shalt not feare the malice of the deuill x, if thou be stedfast in sayth y.

t Ioh. 6. 7.

u 2 co. 14. 10

x Psal. 91. 5,

y 1 Pet. 5. 9

z 2 Tim. 2. 3

a 1 Pe. 2. 24,

Thou therefore suffer affliction as a good souldier of Iesus Christ, who for thy sake was crucified a.

b Lu. 11. 19,

Prepare thy selfe to suffer much aduersity, and sundry incommodities in this miserable life: forasmuch as such is thy lot wheresoeuer thou becommest, for lurke where thou wilt, yet by no meanes shalt thou escape these troubles, but must beare them of necessitie b.

Drinke

Chap. 12. 107 *Drinke of the Lords cup
of the Imitation of Christ.*

Drinke hartily of the Lords cup ^c, ^c Mat. 20, 22
if thou desirest to be his friende and
companion.

And as touching consolation, refer
that to the will of God, let him giue
it at his discretion, but yeelde thou
thy selfe to the bearing of aduersitie,
and let it be thy ioy ^d. For the afflic-
tions of this present time are not an-
swerable to the glory which shall be
hereafter ^e, though thou couldest
beare them all thy selfe.

^d Acts 5. 41.
James, 1, 2

^e Rom. 1, 18.

After thou art come to that passe,
that thou canst with pleasure and ioy
endure aduersitie for Christ his sake,
thinke thou art an happy man, which
hast found the kingdome of heauen
here on earth ^f. On the other side, as
long as it greeueth thee to beare it,
so long art thou in ill case, and vexed
euery where with the sight of misce-
rie ^g. But doe thy dutie, that is, pre-
pare thy selfe to the crosse, & to dye,
and in short time shalt thou be assist-
ed, and find quietnes ^h.

^f Mat. 5, 10

^g Pro. 10, 19

^h 1 Pet. 1, 13

If thou wert taken vp euen into the
thirde heauen with Paule ⁱ, yet wert
thou not assured that none aduersitie
shall come to thee. I will shew him,
saith Christ ^k, how many things hee
must suffer for my sake.

ⁱ 2 cor. 11, 2.

^k Acts. 9, 16

¶ Luk. 9. 23

So that of necessity thou must suffer, if thy minde be to loue and serue Christ euermore ^l.

¶ Act. 5. 41

¶ Rom. 5. 2

• 1 Cor. 12. 26

¶ Col. 1. 24

¶ Mat. 16. 56

And wold to God thou wert counted worthy to suffer for the name of Iesus ⁿ, then what glory to thy selfe ⁿ, ioy to the saints of God ^o, & profit to mankinde ^p, would arise? For all commend patience, though few will suffer ^q. Doubtlesse there is great cause why thou shouldest indure a little for Christ, seeing thou canst suffer a great deale more for the world ^r.

¶ 1 cor. 6. 25

¶ Rom. 6. 8

2 Tim. 2. 11

And know this for a truth, that thou must liue by dying to thy selfe ^s. And the more a man dieth to himselfe, the more he liueth to God. No man is meete to cōprehend celestiall things, vlesse hee can be content to beare aduersitie for Christ his sake ^t.

¶ Ro. 8. 35

To conclude, nothing is eyther more acceptable in the sight of god, or profitable to thy selfe in this life, then willingly to suffer aduersitie for the Name of Christ; insomuch, that if choice were giuen, thou shouldest chuse to suffer for Christ, rather then to be refreshed with much consolation ^u; for so shalt thou become the more like to Christ ^x, & all his holie seruants ^y.

¶ Ro. 12. 12

¶ Io. 15. 20

1 Pet. 2. 21

¶ Mat. 5. 11

of the Imitation of Christ.

Neither doth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersitie ².

² Rom. 5.3

James. 1.2

And if any thing had beene better or more expedient for man then to suffer misery ^a, doubtlesse Christ would haue showne the same both by words & deeds. But now in plaine words, he doth countel both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these wordes ^b; If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me.

^a Ioh. 14. 17

^b Ma. 16. 24

Mark. 8. 34

Therefore all thinges beeing read ouer & ouer, and put in practise, let this bee the end of our speech ^c: By many afflictions we must enter

^c Acts 14. 22

into the kingdome of
G O D.

*Thus endeth the second
Booke.*



THE THIRD Booke of the Imitation of Christ.

Chap. 1.

*Of the spirituall communication be-
tweene Christ and the faith-
full Soule.*

a Psal, 85, 8.



Will harken what
the lord within me
will say a. Blessed
is the soule which
heareth the Lorde
speaking vvithin

her, and from his mouth receiuethe
the word of comfort.

b Psal. 38, 13

Blessed are the eares which can
heare when God whispereth, and do
naught regard the noise of the world

c Psal. 61, 12

Math, 16, 7

Iohn, 8, 43

b. Yea blessed are the eares vvhich
listen not to the outward sound, but
to the truth speaking to the hart c.

Blessed are the eyes which are close
fro seeing outward, but open to be-
hold inward things.

d Psal. 1, 12.

Blessed are they who peirce vnto
spirituall things, and prepare them-
selues more and more by daily me-
ditations d, to come vnto the know-
ledge.

of the Imitation of Christ.

ledge of Gods heavenly misteries.

Blessed are they who reioyce in ser-
uing God, & cast of all those things as
may withdrawe them frō so doing e. e Lu. 10, 14

O my soule consider these things,
and banish from thy mind carnall af-
fections f, so shalt thou vnderstand f Gala. 5, 19
what thy Lorde God will say within
thee g. g Psa. 85, 8

Thus saith thy friend, I am thy sal-
uation h, thy peace i, and thy life k,
sticke vnto mee, and thou shalt finde
quietnes l. Leauē all worldly things
m, and seeke after heauenlie n. For
what are all things in this world, but
vaine o, or what good can they do, if
God forsake thee p? h Ephe 1, 7
i Ioh. 16, 33
k Ioh. 14, 6
l Mat. 11, 28
m Lu. 16, 13
n Luk. 22, 31
o Colo. 3, 2
p Eccl. 2, 11
q Ma. 16, 26
Mark, 8, 36

Wherefore all thinges renounced,
seek vnfaignedly to please God q, that
thou maist attaine vnto the true fe-
licitie r. q Eccl. 1, 28
r Reue. 1, 26

Chap. 2.

*That the Truth speaketh inwardlie,
without noyse of words.*

SERVANT.

SPeake Lorde, for thy seruante
heareth a. I am thy seruante, o a 1 Sa. 3, 10,
giue me vnderstanding b, that I b Psa. 119, 34
may learne thy statutes.

Incline

Incline thy soule vnto the wordes
of thy mouth, euen vnto thy words
which still downe like the dew ^c.

^c Deu. 32, 2
^d Exo. 20. 19

The Israelites saide vnto Moses in
old time ^d. Talke thou with vs, and
wee will heare, but let not God talke
with vs, least we die: But I pray not
so, Lorde I pray not so, but with the
Prophet Samuel^b rather, I beseech
thee, saying ^e; Speake Lord, for thy
seruant heareth.

^e 1 Sa. 3. 10,

And let not Moses, nor any other
Prophet speak to me, but thou Lord,
which inspirest and lightnest all the
Prophets ^f, speake thou to mee. For
thou canst instruct me without their
helpe. but they can profit nothing
without thee ^g.

^f 1 Pet. 1. 21

^g 1 Cor. 3. 7.

^h Ioh. 14. 10

ⁱ Mat. 7. 28.

^k Reue. 5. 2

^l Ro. 16. 25

^m 1 Pet. 1. 2.

They may sounde out wordes in
mine eare, but they bring not the
spirit ^a. They can speak trimly, but if
thou holde thy peace, they inflame
not the minde ^z. They teach the let-
ter, but thou openest the meaning ^x.
They talke of deepe things, but thou
vnlockest the sense of that which was
sealed vp ^l. They pronounce the
commaundements, but thou helpest
to fulfill them. They shew the way,
but thou giuest strength to vvalke in
the same ^m. They deale outwardlie
with

with the senses, but thou teachest and
 lightenest the minds ⁿ. They water
 but thou giuest the increate ^o. They ^{n Eph. 1.15}
 cry with open mouthes, but thou gi- ^{o 1 co. 3.6.7}
 uest wisdom vnto the hearer ^{P.} ^{p Ioh. 6. 68.}

So then, let not Moyses talke with
 me, but speak thou my Lord & God,
 which art the euerlasting truth, least I
 die, and proue vnfruitfull: and least,
 beeing outwardlie admonished, and
 not inwardly inflamed, the vvorde
 heard, not doone; knowne, not lo- ^{q Mat. 7.26.}
 ued ^r, beleeued, not obserued ^s, make ^{r Rom. 2.8}
 vnto my condemnation. ^{f lam. 1.22}

Wherefore speake Lord, for thy ser-
 uant heareth ^t. For thou hast the ^{t 1 Sam. 3.10}
 words of eternall life ^u. Speake to me ^{u Ioh. 6.68}
 euen that which may be to the com-
 fort of my soule; to the amendment
 of my life, and to the aduancement
 of thine euerlasting glory, Amen.

Chap. 3.

*That the wordes of God with all reue-
 nence should be heard, & that they are
 not vnderstood of most men.*

LORD.

SONNE heare my vvordes,
 for they are most comfortable,
 and farre excell all the know-
 ledge

*Few are godly zealous,
many vngracious*

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Chap.3

The third booke

ledge of Philosophers, and Wise men
of this world *a*.

a Pro. 9, 10

b Ioh. 6, 63

My words are spirit and life *b*, and
are not to be wayed by the sence of
man, nor drawne to serue for vaine
pleasure, but must be heard with si-
lence, and receiued with humilite &
greedines.

c Psa. 94, 12,

S E R V. Blessed is the man *c* wh^o
thou chastifest, o Lord, and teachest
in thy law, that thou maist giue him
rest from the daies of euill, while the
pit is digged for the wicked.

d 1 Pet. 1, 21

e Esa. 42, 19

f Rom. 8, 5,

L O R D. I both inspired the Pro-
phets in olde time *d*, and cease not in
these dayes to speake vnto all: but
many are deafe, and will not heare
my wordes *e*. Most harken vnto the
world, rather then to God, & more
gladly obey the desire of the flesh *f*,
then his heaucnly will.

g Lu. 16, 13,

h Esa. 64, 4

i Math. 7, 11,

The world promiserh but tempo-
rall, and smal things, and they serue it
euen with greedines *g*. I promise most
excellent and eternall thinges *h*, and
men care not for them.

i Math. 7, 13

k Ioh. 14, 30

Who with such a desire serueth, &
obeieth me in all things as they serue
the world *i*, & the prince thereof *k*?
Be ashamed hercof, & if thou woul-
dest knowe why, hearken: for small
wages

wages many runne a great way, but for eternall life fewe will once steppe their foote out of doores ¹. Filthy gaine is earnestly sought for, for one penny somtime they shamefully cōtend, for a vaine thing and small re- ^{1 Mar. 7, 13} ward, men feare not euen to wearie themselves night and day; but for goods immutable, for a reward vnestimable, for honours endlesse, and immortall glory, they will take no paines.

Wherefore blush I say thou slothfull & whining seruant, that they shal bee more ready to fall into the pit of hell, then thou to come into heauen, that they shall take more pleasure in vanitie, then thou in the truth.

Againe, they many times misse of their purpose, but what I promise I fulfill, & hee that trusteth in me speedeth wel ^m. That which I promise in words, I performe in deeds ⁿ, to him which continueth constant vnto the end in louing me ^o, I reward all good things and I am a diligent examiner of all religious men ^p. Write my sayings in thy hart, & meditate earnestly therevpon. For in the time of tentation they will doe thee good ^q.

^m Ps. 37. 34
and 23. 4. 5
ⁿ Esa. 45. 11
^o Mat. 10. 22
Mar. 13. 14

^p He. 11. 39.
^q Ps. 119. 92

That with reading now thou doest
not

not conceiue, in the time of curing
 thou shalt vnderſtād. And two waies
 I am wont to cure mine elect, to wit
 by tentation, and by comfort ^r: and
 two wayes I inſtrūct them daily, firſt
 by reprehending their wickedneſſe,
 then by exhorting to proceed in ver-
 tue and godlines.

^r 1 Sam. 2. 6.
 Pſal. 66. 8.
 Tob. 13. 2.

Hee that heareth my words ^f, and
 deſpiſeth them, hath that whereby he
 ſhall be condemned in the day of
 iudgement.

^f Ioh. 5. 24
 Ioh. 12. 48

Chap. 4.

*A prayer for the attaining of the true
 knowledge of Gods heavenly will, and
 for Zeale of religion.*

SERVANT.

O Lord my God, which art
 all my goods and riches,
 what am I that I dare ſpeak
 vnto thee?

I am thy poore ſeruaunt and a vile
 worme ^a, yea much more vile and
 poore, then I eyther knowe, or dare
 ſhew forth ^b.

^a Iob. 25. 5
^b Luk. 18. 13

And yet, Lorde, remember euen
 this one thing, that I am nothing,
 that I haue nothing, that I am no-
 thing worth. Thou alone art good ^c,
 thou

^c Mat. 19. 16

thou alone art righteous^d, thou alone art holy^e, thou canst all^f, that doost all^g, thou fillest all^h, only the wicked thou sendest emptie away.

d Iob. 9. 23

e Deu. 33. 4

f Iob. 11. 7

g Eia. 44. 6

Remember (O Lorde) thy tender mercies^k, and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnlesse thy mercy and fauour do hold me vp^l?

h 1 Re. 8. 27.

k Psa. 35. 6.

Luke 1. 54

l Ps. 119. 41

Turne not thy cheerefull countenance from thy seruau^m, defer not to heale mee from day to day, withdraw not thy comfort, that my loule be not as the thirstie Landⁿ.

n Psa. 143. 6

o Ps. 143. 19

O Lord teach me to do thy will^p, teach mee to walke worthilie, and humble in thy presence. For thou art my wisdom^q, and knowest me indeed^r. Yea thou knowest me not onely afore I was conceiued in my mothers womb, but also afore the very Worlde was made^r. So be it.

p 1 co. 1. 30.

q Psal. 139. 1

r Psal. 90. 3

Rom. 8. 29

That

Chap. 5.

*That we must walke sincerely and
humbly before God.*

LORD.

a Mat. 5, 8.

SONNE, walke thou vprightly
in my sight, and seeke mee al-
waies in singlenes of mind ^a.

b Ioh, 8, 32

Hee that walketh vprightly,
walketh safely; for the truth deliue-
reth him from deceiuers & flanders
of the wicked. And if the truth shall
make you free ^b, you shall bee free
indeede, and feare nought the vaine
wordes of men.

c Psal. 43, 4

SERVANT. Truth Lorde,
therfore I beseech thee deale so with
me, that is, let thy truth instruct me,
defend me, and bring me to a blessed
end ^c. Yea, let the same thy truth de-
liuor me from all wicked lusts, and in-
ordinate affections; so will it come
to passe, that I shall enioy a wonder-
full freedome of the mind ^d.

d Iohn, 3, 9

e Psal. 25, 4. 5

LORD. And I will teach thee
what is right and acceptable in my
sight ^e. Call thy sins to remembrance
continually, & that with hartie sobs,
and sorrow ^f, and neuer brag of any
good

f Iecl. 2, 12

Eze. 18, 30

Chap. 5 119 Boast not of thy good deeds
of the Imitation of Christ.

good deeds which thou hast done g. ^{g 1 Cor. 4.6}
For in very deed thou art a sinner h, ^{h Psa. 143.2}
and subiect to many infirmities of
the mind; yea by nature alwaies thou
tendest vnto vanitie i, and maist ea- ^{i Gene. 6,5}
sily fall, easily be ouercome, and ea-
sily troden downe, and cast to the
ground^k. ^{k Rom. 3,23}

Finally, thou hast nothing wherein
to boast l, but many things to make ^{l 1 cor, 4,7}
thee humble; beeing much weaker
then thou canst perceiue. So then,
looke that none of thy deedes seeme
great in thy sight, or excell, or pre-
tious, or wonderfull; yea count no-
thing excellent, nothing glorious,
nothing commendable, and to be
sought for indeede, but onelie that
which is eternall m. ^{m Psa. 119,}

Let the euerlasting truth like thee ^{14, 24. 35}
aboue all things n, and thine extreme ^{n Psa. 47, 10}
vilenes mislike thee o. ^{o Ps. 108, 31}

Feare nothing, flie nothing, mislike
nothing so much as thy sinnes and ^{p Psa. 119}
wickednes p, they should more dis- ¹³⁸
quiet thee then the losse of the dea-
rest things in the world.

Some behaue themselues not sin-
cerely enough towards mee, seeking
out. earnestly, through curiositie
and pride, my secrets, and mysteries,
neglect-

Flie sin, as thou wouldest
the dewill.

120

Chap. 5

The third booke

neglecting themselves and their sal-
q Rom. 1. 21 uation⁹; these fellows by reason of
1 Cor. 13. 2. their pride and curiositie, fall many
times into grieuous tentations^r tho-
r Rom. 1. 26. rough my displeasure.

But stand thou continually in awe
of the heauie sentence of the almigh-
tie G O D¹, and search not out the
spia. 90. 11. workes of the most high, but search
out painefully, both how much euill
thou hast committed, & what good
thou hast left vndone.

Somes Religion is altogether in
their books, or in pictures, or in some
t Mat. 23. 5 outwarde signes, and ceremonies^r;
u Mat. 7. 21. some haue in their mouth^u, but not
in their hart. And contrariwise, some
beeing cleere in minde, and pure in
r Mat. 5. 8 hart^x, doe couet alwaies after hea-
y Colo. 3. 1 uenly things^y, harken vnwillinglie
vnto earthly matters, and serue the
necessities of nature with griefe, and
sorrow: & these men perceiue what
the spirit of Truth speaketh within
them; howe it teacheth them to de-
spise earthly, and to desire celestiall
things; to contemne the world,
and to wish for hea-
uen night and
day^z.

z Psal. 1. 12.
Philip. 3. 8

A

Chap. 6.

*A praier and thankesgiuing to God
for his benefites.*

SERVANT.



Celestiall Father, father of my Lorde Iesu Christ^a I praise thee for^a 2. Cor. 1. 3. vouchsafing to remember me a poore & sinfull wretch^b. b 7. Cor. 15. 9. 10. c 2. cor. 1. 3.

O Father of mercie^c, and God of all comfort, I yelde thee humble shankes, for refreshing me, vnworthy all comfort, with thine heauenly comfort^d. d 2 cor. 7. 6.

Euermore will I praise and magnifie thee together with thine onely begotten sonne, and the holy Ghost the comforter^e for euer and euer^f. e 1. Ioh. 5. 7. f 1. Tim. 1. 17

O Lord my God which louest me so hoillie, I will reioyce with mine whole hart, when thou shalt come into my mind.

Thou art my glory, and the ioy of mine heart: thou art mine hope and refuge in the day of my trouble^g. g Ps. 59. 16

But forasmuch as yet I am weake and of small power, I haue great neede of thine assistance, and comforte:

H I . where

The third booke

^h Psal. 106. 4 wherefore visite me oftener^h, & schoole me with holy discipline.

Set me free from wicked affections of the mind, and heale my soule of all vnbridled desires, and sinnes, that being inwardly healed, and purged thoroughly, I may be made fitte to loue, strong to suffer, and constant to continueⁱ, Amen.

ⁱ Psal. 23. 4
Psal 59. 9. 17

Chap. 7.

The praise and force of Godly loue.

^a Rom. 8. 35

ⁱ 1. Cor. 13. 4

⁵. &c.

^c The force

and power of true loue you may behold as in a glasse, Ro. 8.



LOVE^a is a great thing, doubtlesse Loue is an excellent thing; it can make that which is heauie light; and which is equally which is vnequall. It beareth a burden and feeleth it not; and conuerteth all sower things into sweete and saourie: I say that noble loue of Iesus driueth one to aduenture great things, and forceth alwaies to come vnto perfection^b.

³⁵ &c. canie that
Ro. 14. 1. &c.
Ro. 15. 1. &c.
1. Cor. 13.
verse 1. &c.
2 Tim. 1. 5.
2. Pet. 1. 5.
&c. 1. Ioh. 2.
vers. 7. &c.

1. Ioh. 4. 7 Loue will be aboue, and cannot be kept downe by any abiect thing^c.

⁴⁴ Loue will be free, and loose from all
⁴⁵ worldly affections, that neither her
⁴⁶ inward sight be dimmed, nor she be
⁴⁷ either

of the Imitation of Christ.

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweete, most strong, most high, most large, most comfortable, most perfect: nothing is better then loue, either in heauen aboue, or in earth beneath. For it ariseth from God^d, and resteth on God aboue all things 1. Ioh. 4. 7
16

He that loveth, lieth, runneth, reioyceth, is free and cannot be bound; he giueth all for all, and hath all in all, as he which resteth in one aboue all which is most high^e, from whom 1. Ioh. 2. 7.
5. & c.
1. Iam 1. 17 euery good thing doeth spring, and arise^t. Hee respecteth not giftes, but looketh on the giuer aboue all.

Loue knoweth no measure, but burneth aboue measure. Loue feesles no burden, weies no labour, contendeth aboue strength, and considers not whether a thing may be done or no; for it counteth nothing hard, or vnpossible. Therefore loue can doe all things: and he that loueth, bringes many things to passe, if he faint, and tire not.

Loue waketh, and sleeping, slumbreth not; labouring, tires not; laden, faltreth not; terrified, dismayeth not, but as a quicke flame, and

The third booke

burning torch breaketh forth vpward,
and safely pearceth out.

He that loueth, knoweth what this
maketh. A great crie in the eares of
God, is the ardent affection of the
minde, while it saies ; O my God, my
loue, thou art all mine, I am wholly
thine, Raise vp in mee a vehement
8 Psal. 34. 8. loue, that I may tast 8 with the in-
ner mouth of mine hart, how sweete it
is to loue, and to swimme as it were in
the streames of loue.

Grant that I may so burne in loue
that thorough the heate of desire I
h Psal. 118. 1. may exceede my selfe^h ; that I may
Psal. 119. 27. sing the ballad of loue, follow thee my
103. louer aloft, and set forth thy prayes
with such a zeale, that euen my heart
may faint againe: that I may loue thee
more than my selfe: yea neither loue
my selfe, nor any other, that loue thee
vnfainedly, but in thee, and for thee,
euen as the law of loue that shineth
out of thee commandeth and doth
require.

Loue is swift, sincere, godly, plea-
sant and fruitfull, it is strong, patient,
faithful, wise, long suffering, and manly,
1 I. Co. 13. 5. loue seeketh not her owneⁱ. For there
loue perisheth, where any serues
himselfe.

Loue

of the Imitation of Christ.

Loue is circumspectt, modest, iust, not daintie, not light, not giuen to vanities: but sober, chaste, constant, quiet and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God, yea when God seemes to abhor it ^k.

He that is not prepared to suffer all things, and to yeelde himselfe to the pleasure of his friend, is vnworthie to be called a friend.

^k For without paine none liue in loue.

To conclude, a friend must receiue all, euen hard and bitter things in good part for his friends sake, and neuer leaue him in the time of aduersitie ^l.

^l Rom. 5.7.8

Chap. 8.

How to trie a true friend: also how to resist the enemy.

LORD.



Y Sonne, as yet thou art not a stout, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off ^{a 1. Ioh. 4}, and ouer greedily thou seekest consolati- ^{verse 18}

tion.

A valiant louer endureth tentations, and giueth no care to the subtile perswasions of the enemy: and therefore he so liketh prosperitie, that with aduersitie he will not be troubled ^b.

b Psal. 19. 8

Act. 2. 24.

1. Pet. 5. 10.

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; he looketh more on the minde, then on the thing; and weyeth no giftes in respect of his friend.

The noble louer resteth not in the gift, but in me about all gifts.

Neither must thou by and by be out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants,

That good and sweete affection, wherewith thou art delighted now and then, is an affection of present fauour, and a certaine fore-tast of the celestially countrey, on which fore-tast thou must not too much depend, because it altereth many times. But to strue against the wicked motions of the minde, and to despise the intisements of Sathan ^c, is doubtlesse a valiant exploit, highly pleasing God.

92. Pet. 5. 8.

So that no cause is there why these
absurd

of the Imitation of Christ.

absurd imaginations, which are wont to arise of euerie trifling occasion, should so torment thee: perseuere constantly in thy purpose ^d, and serue God with an vpright affection. ^{d Psal. 25. 2}
^{Psal. 27. 14}

Neither is it an illusion, that thou suddenlie sometimes art rauished vp on hie, and by and by cast downe vnto the old vanities of the mind ^e: which forasmuch as thou sufferest them rather against thy will, than willingly, as long as they dispicase thee, and thou strug. lest against them, they are rather profitable then hurtfull. ^{e 2. Cor. 13}
⁷
^{f Rom. 7. v.}
^{17. &c.}

Know this for a certaintie, the drift of the old enemy is to hinder thy studie of godlines, and to withdraw thee from all exercise of religion ^g, that is to say, from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well doing ^h. ^{g 1. Pet. 5. 8}

Many wicked cogitations doth the enemy bring into thy mind ⁱ, to make thee to loath and abhorre praier, and the reading of the holy Scriptures. Hee cannot abide an humble confession of sinnes, and if he could, he would withdraw thee also from the communion. ^{h Mat. 13. 25}
³⁹
^{i Mat. 13. 6}
^{25. 26}

But belecue him not, though many times he lay snares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickednesse, and say vnto him^k: Auoid Sathan, thou vncleane spirit, blush thou cursed wretch, thou which puttest these thinges into my head, auoid I say; thou wouldest carrie me away from my God, but thou shalt not. For Iesus will assiste me, and so thou shalt but get a shamefull foile. I had rather die, and suffer any thing, than consent to thee^l. Wherefore be quiet and hold thy peace: for I will not heare thee though thou trouble me neuer so much^m. The Lord is my light, and my saluationⁿ, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an hoast pitched against me, mine heart should not be afraide, the Lord protecting, and safely deliuering me.

Thou therefore strue couragiously as a good souldier^o: and if at any time of infirmitie thou fall, take a better heart vnto thee, and doubt not of mine especiall fauour^p: and in any wise beware of pride, and arrogancie, a cause why many are led into error, and

^k Mat. 4. 10

^l Rom 8. v.
^{35. & c.}

^m Mat. 16. v.

²³
ⁿ Psal. 27. 1

^o 1. Tim. 2. 3

^p Plal. 91. 2. 3

of the Imitation of Christ.

and fall into blindnes almost incurable many times ^q.

q Rom. 1. 25

24 &c.

Let the fall of those proud ones, foolishly arrogating too much to themselves, be a continuall warning to thee to beware of pride.

r Ro. 11. 12.

19. 20

1. Per. 5 5.

Luk. 18. 14

Esa. 14. 10

11. &c.

2. Pet. 2. 3

Of modest concealing the benefites of God.

L O R D.



SOME it is good and profitable for thee to keepe close the zeale of Religion that G O D hath given thee; Not to commend the same too insolently with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthy those so excellent gifts to feare ^a.

a Ro. 11. 20

Thou must not sticke too much vnto that affection, which may easily be changed into the contrary.

1. Co. 4. 6 7

Thinke while thou hast the fauour of God, how miserable and wretched thou shouldest bee without his fauor ^b: and thinke not that thy coming forward in godlines consisteth onlie in hauing the benefite of Gods

b Roman. 7.

1. 2. &c.

1. Co. 15 10,

Ephe. 3. 7

H 5

heaven.

Rom. 5. 3

and J. 2, 3 4

heavenly comfort, but also if thou canst patiently, and quietly endure the want thereof^e, in such sort that thou faint not in prayer, nor omit altogether thine accustomed exercises, but as well as thou canst, discharge that which is in thee to doe, and neglect not thy durie for the vnquietnesse of minde which thou feelest in thy selfe.

Luk. 8. 13

For many, when things fall not out euen as they would haue them, are by and by either impatient, or careless^d.

1^o Jer 10. 23

2^o Phil. 2. 13

Rom. 9. 16

It is not alwaies in the power of man to dispose his affaires at his pleasure^e, but God it is that both giueth and comforteth^f, both when he will and what he will, and whom he wil, and as he will himselfe.

Some through a blinde deuotion haue cast themselues away, whilst endetouring aboute their strength, they consider not the corruption of their nature, but follow the affection of their mind, rather then the iudgement of reason: the which, because they tooke in hand more then Gods will was they should, did quickly forgo the fauour of God: and they which made their nestes in heaven, became

poore.

poore, vile, and forsaken^s, that the afflicted and poore might learne not to flie with their owne winges, but with my featheres. Esa 14. 10
11. 12. 13. 14
15
Luk 1. 51. 52

And for such as are but yoonglings and not trained vp in the way of the Lord they (vnlesse they hearken to the counsell of the wise) may easily be deceiued and ouerthrowne^b: yea, if they follow their owne braine before such as haue experience, they are in the greater danger, because they will not be withdrawne from their opinion once conceiuedⁱ. h Pro. 12. 1
Pro. 13. 1. 14
18
i Pro. 21. 29

It is seldome seene that selfe wise men wyl yeeld to any.

And therefore better it is to haue small wisdom with modestie, than profounde knowledge with a proud minde: yea, better it is to haue little, than hauing much to wax proud^k. k Pro 11. 2
Pro. 13. 25

Hec delecti not circumspecti inough, that giues himselfe wholly vnto pleasure, forgetting his olde aduersitie, and the chaſt feare of the Lord, the propertie whereof is to be allwaies warie that it leele not benefites receiued^l. l Rom. 11. 2

And he is not vertuously wise, that in the time of miserie despaireth ouer much, and reposeth lesse confidence
and.

and trust in me, than he should. He which in time of peace is too secure, in the time of war is out of hart commonly, and of no courage.

Haddest thou the way to behaue thy selfe modestly, and lowly^m, and to gouerne thy spirittes aright, thou couldest not so easily fall into perill, and blame.

It is a point of wisdom, while thou art hot in the spirit, to consider what would fall out, if the light should goe away, ¹ and againe when that comes ¹² to passe, to thinke that it may returne againe, being therefore withdrawne by me, that both you thereby may be the wiserⁿ, and I the more glorious.

⁷ For commonly thou shalt finde such triall more profitable^r, than if continually thou inioyest prosperitie at thine hearts desire.

For thou art not vertuous though thou haue heauenly visions, and consolationsⁿ, learning and hie degree, vnles withall thou haue true modestie^r, Christ-an charitie^r, and zeale of religion^r, vnlesse thou vnfaignedly despise thy selfe, and reioyce that others doe despise, and contemne rather than honour and commend theeⁿ.

That

Chap. 10.

*That man must debase himselfe in
the sight of God.*

SERVANT.



DA R E speake vnto my
Lord, though I am but
dust and ashes ^a: and if I
should make any better of ^a Gen. 18. 2.
my selfe, thou standest against me,
and my finnes beare witnessse against
me ^b, which I cannot gainsay.

^b Iob. 9. 20.
30. 31

But if I make none account of my
selfe; but laying aside proude imagi-
nations ^c, esteeme my selfe for dust,
as I am indeede, then wilt thou be
fauourable, and thy light shall shine
vpon mine heart: then will it fall out,
that if I esteeme neuer so little of
my selfe, euen that little, I being pres-
sed downe to nothing, will vanish vt-
terly.

^c Lu. 18. 13.
James. 4. 6.
1. Pet. 5. 5
Pro. 3. 34.

And here thou wilt shew mee to
my selfe euen what I am, what I haue
beene, and whence I came; to witte
nothing from nothing. And being left
to my selfe ^d, I am nothing but meere
infirmities ^d.

^a Psal. 8. 4
Psal. 39. 9
Genes. 2. 7.

But if thou shine vpon me with thy
fauour,

The third booke

fauor, I am straightway made strong
 e Psal. 134. ^e, and filled with new comfort.

30 And this is a wonderfull strange
 thing, that so suddenly I should be lif-
 red vp, when thou docest so gracious-
 ly embrace me, which of my selfe al-
 waies am caried downewarde ^t vnto
 Rom. 7. 23 earthly things. This is a fruite of thy
 24 loue, which steely preuenteth mee ^s,
 g Psal. 5. 9 ¹⁰ and saueth from so many troubles ^b,
 h Psal. 89. v. and preserveth from greuous daun-
 1. &c. gers, & deliuereth me to say the truth,
 Psal. 59. 15 from so infinite euils.

For louing my selfe inordinately
 i Luk. 15. 13 I cast away my selfe ⁱ: but after once I
 sought, and loued thee sincerely, I
 k Luk. 15. 21 both found thee, and my selfe ^k, and
 by that loue also I brought my selfe
 the more to nothing.

For thou, O my sweet Saviour, thou
 l Psal. 89. v. bestowest mee things vpon me ^l, than
 1. &c. I can deserue, and a great deepe more
 than I can hope for, much lesse de-
 sire.

Wherefore I thanke thee my God,
 which albeit I am vnworthy the least
 of all thy blessings; yet of thine honor
 and infinite goodnes, cease not con-
 tinually to loaden euery the vagrante-
 full ^m, and thine enemies with bene-
 fits. O Lord, thou which art our sal-
 uation ⁿ.

of the Imitation of Christ.

uation^u, our strength and our shield, ^u Exod. 15.2
 conuert vs, we beseech thee, that we ^{2.Sam 12.2}
 may prooue gratefull, humble, and ^{Psal. 18.2,}
 godly in thy sight, Amen. ^{Esaie. 12.2}

Chap. II.

*That all things are directed vnto God,
 as to the principall end.*

L O R D.



SONNE, if thou desire to
 be happy, thou must make
 me thy chiefest and princi-
 pall end^a. Hereby shall thy ^{a Ro. 11.36}
 nature be purified^b, which most com- ^{b Gen 6.5}
 monly bendeth vnto it selfe; and vnto ^{Gen. 8.21}
 things created.

For as soone as thou seekest thy selfe
 in any thing^c, by and by thou faintest, ^{c Mat. 15.2}
 and witherest in thy selfe. ^{1 Cor. 13.18.}

And therefore thou must referre all
 things to me alone, which gaue all
^d, and send all, and therefore vnto me ^{d Iam. 1.17}
 as to the chiefe spring, all things must
 returne^e.

Out of me the small as well as the
 great, the poore as well as the rich, doe
 draw the water of life^f, as from a ^{f Psal. 39.9}
 liuely fountaine: and they which ^{Esaie 12.3}
 franckely and willingly serue mee, ^{Ioh. 4.10}
 they

they shall receiue one benefite vpon
 g Ioh. 1. 12 another ^s. But if any will glorie or
 h Ier. 9. 23 delight in any priuate thing besides
 me ⁿ, he at no time shall feelee true
 1. Cor. 1. 31 ioy, and comfort in his minde, but
 2. Co. 10. 17. fall into sundry discommodities, and
 18 troubles.

Therefore thou must ascribe no
 goodnes, nor godlines neither to thy
 selfe, nor to any mortall man, but all
 to God ⁱ, without whose blessing man
 hath nothing ^k.

I gaue all, I chalenge all of right,
 and I looke to be glorified of all ^l.
 1. Cor. 4. 7
 1 Ro. 11. 36

This is the truth, whereby the vaine
 glory of man is put to flight

And who so hath the fauor of God,
 and true charitie ^m, he is neither en-
 uious nor faint hearted, nor proud ⁿ.
 For heauenly loue subdueth all things,
 and stretcheth forth all the powers of
 the mind.
 m Rom. 5. 5
 Rom. 8. 35
 n 1. Cor. 13
 verse 4. & c.
 o Ro. 8 37
 1. Cor. 13. 7

Wherefore if thou beest wise, thou
 wilt reioyce and trust in mee alone,

euen as God alone is good ^p, who
 aboue all, and in all is to be

praised for euer-
 more ^q, A-

men.

q 1. Tim. 1.
 verse 17.
 2. Tim. 6. 16

Chap. 12.

*That it is a sweete thing to serue God
and to despise the world.*

SERVANT.



LORD, I will speake againe, I cannot hold my peace, and in the eares of my G O D, my Lord: and my King dwelling in the hie heavens, this I say. O Lord, how great is thy goodnesse, which thou hast laid vpon euē for them which feare thee^a. Much ^a Psal. 31. more then for them which loue thee, yea much more for them which honour thee withall their hearts.

Truely vnspēakeable is the sweetenes of thy contemplation, which thou impartest on such which loue thee^b.

And herein chiefly thou declaredst the force of thy loue, in that when I was not, thou madest me^c, and after when I went astray, thou broughtest me home againe, and commaundedst that I should serue^d, and loue thee. ^b Esa. 64. 4
^c 1. Cor. 2. 9
^d Gen. 1. 7
Iob. 10. 8. 9.
&c.
^d Psal. 139. 4

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee: that hast vouchsafed to remem-

remember mee? who beyond all hope
e Ephe. 2. 5 haſt been mercifull to me thine owne,
euen when I was dead^e, and caſt a-
way: and at ſuch time as I deſerued
nought, didſt bind me vnto thee tho-
rough thy fauour and friendſhip.

Now what ſhall I render for this thy
f Pfal. 116. bounteousneſſe? Surely I will ſerue
12 thee. But that is no great thing to
ſerue him, whom all creatures of due-
g Matth. 23 tie muſt obey^e. This rather is won-
verſe 18 derfull, and ſtrange, that thou vouch-
1. Co. 15. 27 ſafeſt to take & admit ſo vile a wretch
Heb. 2. 8. as I am, into thy ſeruiſe among the
number of thy beloued^h.

Loe, whatſoeuer I haue to doe thee
I Matth. 25. ſeruiſe withall, it is thineⁱ. But what?
14. 15 me thinkes thou ſerueſt me, more than
1. Cor. 4. 7 I thee; For behold, heauen and earth,
which thou haſt made for the uſe of
k Pfal. 8. 3 man^k, are preſent, and continually
4. &c. diſcharge the dutie which thou haſt
1. I Pfal. 8. ver. enioyned them^l. Yea the Angels alſo
7. &c. thou haſt created, and ordained for
m Pfal. 34. 7 the uſe of man.^m But of all other
Mat. 18. 10 thinges this is moſt wonderfull, that
Heb. 1. 14 thou wouldeſt debaſe thy ſelfe ſo
n Mat. 20. 28 much, as to ſerue manⁿ, and haſt pro-
Mark. 10. 46 miſed to giue thy ſelfe for him^o.
e Ioh. 6. 51

For theſe thy benefites what ſhall I
p Pf. 116. 12 render vnto thee^p? O that I could
ſerue

p. 12
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Chap. 12 139 *Serue God and be honorable
of the Imitation of Christ.*

Serue thee all my life long; Yea would
to God I could serue thee euen one
day sincerely. Truly thou art wor-
thy of seruice; all honour, euermlasting
praise ¹. Doubtles thou art my Lord,
and I am thy poore seruant ^r, bound
to serue thee with all my strength ^r,
and to sing out thy prayes without
ceasing ^r. And surely so I will, or
would at least wise; but what I can-
not, supply thou, O Lord, of thy good-
nesse.

A great honour, a great preferment
is it to be thy seruant, and to con-
temne worldly thinges for thy sake ^u.
For great shall be their reward which
voluntarily submit themselves to this
holy seruice ^x; and they shall feele
the sweete comfort of the holy spi-
rit, who through the loue of thee
haue despised the pleasures of this
present world ^y. Great freedom of
minde shall they come vnto, which
entering into the narrow way ^z, haue
cast aside worldly cares, and cogita-
tions ^a.

O how sweete and comfortable is
the seruice of God, whereby a man
is made free, and holy ^b. O the holy
state of Gods seruants, which maketh
men equall to Angels ^c, acceptable

to

q 1. Tim. 1.
verse. 17
r Lu 17. 10
r Luk. 10. 27
Deut. 6. 5
Deut. 11. 18.
19. 20

u Matth. 10.
verse 37. &c.
1 oh. 12. 25

x Matth. 5.
11. 12
Romans 8
ver. 35. &c.
y 1. Cor. 1. 3.
4
z Mat. 7. 13.
14
Luk. 13. 24

a Matth 6
verse 5. &c.

b Roman. 8.
verse 15
c Heb. 1. 14

^a Mat. 5. v. 3 to God ^d, to the diuels terrible ^e, and
^{&c.}
^a Mat. 10. 8 honourable among the faithfull: O
^{Acts. 19. r} noble seruice, and allwaies to be wi-
^{4 Eccles. 10.} shed for, whereby both the chiefeft
^{vers. 20. 21.} felicitie is gotten, and ioy without end
²³
^{2 Ioh. 1 2. 25} obtained ².
^{Ioh. 17.}

Chap. 13.

*That the desires of the minde must be
examined and bridlede.*

LORD.



Y Sonne, thou hast yet
many things to learne.

SERVANT. What are
those Lord?

LORD. That thou make thy desire
obedient to my commandement, and
be no more a friend to thy selfe, but
desirous to obserue my will ^a.

^{a Luk 12. v.} Many times thou art inflamed,
^{42. &c.} and vehemently driuen on through
^{Ioh 4 34} desires: and when thou art so, consi-
^{Ioh 5. 30} der with thy selfe, whether thou seeke
^{b Lu. 22 14} more my praise than thy profit ^b. For
^{Iohu 5. 44} if thou couet a thing for my sake, thou
^{Ioh. r 4. 5. 6} wilt take in good part that which I
^{a Luk. 9. ver.} shall send: but if couetousnesse cause
^{23. &c.} the same, then art thou kept backe, and
⁵⁹ pressed downe: ^c.
⁶¹

Luk. 18. 23.

Wherefore take heede that thou
leane

leane not too much to thy conceiued
desire, I not being of counsell ^a, least ^d Pro. 3. 5. 9.
afterward thou buy it tull dearelie;
and that at another time displease
thee, which at the first thou didst like
and long for ^e. For euery affection ^e Luk. 9. 59.
that seemeth good, must not be fol-
lowed, nor the contrarie suddenly ^{9. 10.}
suoyded. ^{Luk. 18. 12.}

Sometime it is good to bridle euen
good motions and desires, least either
thou passe the boundes through im-
portunitie of minde, or offend others
through thine intemperancie, or thou
suddenly fall through the resistance of
them.

Otherwhiles it is expedient to vse
violence ^f, and to resist the appetite, ^f Mat. 11. 12.
and not weigh what the flesh either
likes or mislikes ^g: but rather to vse di-
ligence, that it be constrained to obey ^g Gal 5. 16.
the spirit, and so long be kept vnder ^{17. & c.}
in bondage till it be pliant vnto all ^{Rom. 6. 12.}
things, and haue learned to be con-
tent with a little, and simple estate,
and neuer to murmur for
any affliction, ^{Rom. 8. 12.}

Chap. 14.

The way of Patience, and to fight against
fleshy desires.

SERVANT.



Hence, my Lord, and God,
as farre as I perceiue, I
haue much neede of pati-
ence, ^a. For many con-

^a Luk. 21. 19

trarie things happen in this life: inso-
much, that albeit I desire of quiet-
nesse by all meanes, yet is it impos-
sible for me to liue without warre and
trouble ^b.

^b Iob. 7. 1

Iohn. 16. 20

²²

LORD. Thou saiest true my Sonne.
Yet will I not haue thee to seeke after
that peace which is without tentati-
ons and troubles: but then to thinke
thou hast found peace, when thou shalt
be tried with manifold miseries & vexa-
tions ^c.

^c James 1. 2

1. Pet. 1. 6. 7

^d Mat. 7. 23

Mat. 25. 41

^e Mat. 5. 10

¹¹

.Pet. 4. 14

Now if thou say, thou canst not
suffer much, tell me, my Sonne, how
shen wilt thou suffer the euerlasting
tormentes of hell fire ^d? Of two euils
alwaies the lesser must bee chosen.
Wherefore to auoid those euerlasting
paines, studie to endure the miseries
of this present world patiently for the
Lords sake ^e.

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doeſt, thou art in a wrong opinion, for they which liue most delicately, liue in misery ^f.

f Gen. 3.10

But thou wilt say: They haue their delights, and they follow their fanſies, and therefore they be little touched with their miseries. Well suppose euery thing falles out according to their wish; how long wil that last? Verely, euen as smoke shal they consume away^b, which are wealthy in this worldⁱ, so that of ioyes passed, there shall be no remembrance^k.

11.17

Iob 12. v. 1.

&c.

g Lu. 12. 20.

45. 46

i. Theſ. 5. 3

h Psal. 37. 20

2

9

13 &c.

i Luk 6. 24

25. 26

k Psal. 37. 9

10

20. &c.

Yea while they liue too, they inioy them not without sorrow, trouble, and feare. For of what thinges they take pleasure, of the same they receiue sorrow many times. And deseruedly. For they which beyond-reason follow vaine delights, euen reason would that they should not haue them without paine, and griefe^l. Add their pleasures too, are but very short, and deceitfull, and dishonest, and filthie. But this they perceiue not, they are so droonken and blinde: but like brute beastes, for a little pleasure in this world, they cast their soules into euermore lasting paines^m.

l Pro. 14. 13

m Psal. 49.

11. 13. &c.

Where-

Wherefore my sonne, follow not
 n Ecc. 18. 30 thou thy lustes ^a, but renounce thine
 31. owne will ^o. Delight thy selfe in the
 Gal. 5. vers. Lord ^p, and he will giue thee thing
 16. &c. harts desire.
 a Luk. 9. v. For, know this for a truth, if thou
 23. &c. ^p Psal. 37. 4. wouldest truly reioyce, and receiue
 much comfort at mine handes, thou
 must vtterlie despise all worldlie
 things, and contemne those vaine de
 a Jer. 9. 23. lights ^a. For therein true felicitie and
 24. ample reward of comfort doth con
 sist. And the more thou withdrawest
 thy selfe from worldly pleasure, the
 r Psal. 94. 19. sweeter consolations shalt thou finde
 a. cor. 1. 3. 4. in me ^r. But as I said before, thou shalt
 b James 1. 2. not attaine thereunto without sorrow
 lo 1 Acts. 14. 22 and labour ^r.
 1 Rom. 8. v. and labour ^r.
 1. &c. For there is against thee olde cu
 Gal. 5. 16. 17. stome, but that will be foiled by a bet
 u 2. Cor. 11. ter custome: the flesh, but that will be
 9. ter custome: the flesh, but that will be
 Beuel. 12. . brideled ^r by the heate of the spirit:
 12. the olde Serpent ^a Satan, but he
 17. both at thy prayer will flie,
 x 1. Pet. 5. 8. and by godly exercise
 9. and by godly exercise
 i. l. Mat. 26. 41. run away ^x.

Chap. 15.

Of obedience to our betters after the
example of Christ.

L O R D.



Some, he that withdraw-
eth himselfe from obedi-
ence, driueth himselfe out
of Gods fauour^a: and he

that seeketh priuate, forgoeth publike
things.

^a Deut. 11.1

Deut. 21.14

19 &c.

^b Ephe. 6.6

Colos. 3.22

He which gladly, and voluntarily
^b obeyeth not his better, sheweth plain-
lie thereby, that hee hath not yet
brought his flesh in subiection, but
that it winneth backward, and mur-
mureth many times^c.

^c Tit. 3.1.3

Wherefore learne with all speed to
submit thy selfe to thy superiour^d, if
thou desire to tame thy flesh^e. For
the outward enimie is the more easilie
ouercome, if the inner man be sure and
strong.^f

^d 1. Pet. 2.13

14

^e 1. Pet. 2.11

^f Mat. 26.41

Luk. 22.40

46

Thou hast none so ill, and trouble-
some an enimie to thy Soule, as thy
selfe, if thou be without the spirite^g.
For thou must vnfaignedly contemne
thy selfe, if thou wilt be master ouer
bloud and flesh. But forsomuch as
thou louest thy selfe as yet immode-

^g Gal. 5.16

I I. rately

rateſy, thou abhorreſt to commit thy ſelfe wholly to the will of another ^b.

^h Luk 9. ver. 23 &c. But, O earth and aſhes, ⁱ, what great thing doeſt thou, if for the Lordes ſake thou obey man ^k, when I the al-
ⁱ Ecl 10 21
^k 1 Per 2 13
^l Col. 1. 16
^m Ioh 1 1 2. 3
ⁿ Matth 20
verſe 28
^o Philip. 2. 6. 7
8
nightie and moſt hie, who of nothing created all things ^l, ſubmitted my ſelfe humbly to a man for thy ſake, and was moſt vile and contemptible ^m, that thou by mine humility mighteſt over come that pride of thine ⁿ?

^a Mat 11. 29
^b Ecl 10. 12
Genes 3. 19
^c Genes 2. 7
^d Ephes 5 21
^e 2. Pet. 2 13
^f 2. Zla. 10. 6
Learne to obey, O duſt ^o; learne to bring downe thy ſelfe, O earth, and ſlime ^p, and to throw downe thy ſelfe vnder all mens feete. Learne I ſay, to breake thy will and humbly to ſubmit thy ſelfe to all ^q. Waxe hotte againſt thy ſelfe and ſuffer not pride to haue place within thee, but ſhew thy ſelfe ſo lowly and ſimple, that all may treade thee vnder feete like myre in the ſtreets ^r.

What haſt thou, O vaine man, to complaine? How canſt thou, O wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo oftentimes by offending God, thou haſt deſerued the paines of hell ^s? But I gratiouſly haue ſpared thee ^t making no ſmall account of my Soule, that thou perceiuing this my loue to thee wards,

wardes, mightest alwaies shew thy selfe
thankful for my benefites ^a, and euer- u Ps. 116. 12.
more being giuen to trie obedience, 13
and modeltie ^x, take it patiently when 17
thou art condemned ^x. x 1. Pe. 3. 17.
y 1. Pe. 2
ver. 20 &c.

Chap. 16.

*That wee are to consider the secret iudgements of God, least we waxe proud
in his gifts.*

SERVANT.



Lord, when thou thundereit forth thy iudgements against mee, thou makest all my members shake and quake for feare, and terrifiest my minde about mealeure ^a.

a Ioh 4. 17
18 19.
Psalm 6. 7.
Psalm. 38 1.
2. &c.
b Iob. 15. 17
Iob. 4. 18
19

Astonished I consider that the verie heuens are not cleane in thy sight ^b. And thou foundest folly in thine Angells, and therefore diddest not spare them, what shall become of mee ^c? If the verie starres did fall from heauen ^d what shall I that am but ashes and duste ^e hope for? They whose workes seemed commendable, haue vnterly beene confounded ^f, and such as were fedde with the bread of Angels, I haue seene to bee

d Esa. 34. 12.
e Ecce. 10. 12
f Matth. 11
ver. 20. &c.
Matth. 23.
ver. 3. &c.

delighted with the huskes that swine
eate. *Luk 15 16*

So that there is none holinesse, if
thou, Lord, draw backe thine hand: no
wisedome, helpeth, if thou gouerne
not: no strength doth good, if thou
assist not, no chastitie is sure, if thou
defend not, and no custodie can keepe
safe, if thou watch not. *1. Cor. 1. v. 17. &c.*

For being forsaken, alas, we drowne
and perish, but if thou care for vs,
we liue and prosper. We are of our
selues fraile, but strong through thee,
and of our selues neither hot nor cold,
but zealous through thee. *Luk 17. 5*

Doubtlesse it is my part to conceiue
most humbly and basely of my selfe:
and though I seeme to haue some
goodnesse, yet must I not weigh the
same. I say, it is my part to submit
my selfe to those bottemlesse iudge-
ments of thine, seeing I find my selfe
to be no better than nothing of no-
thing. *Luk 18 v. 11 &c.*

O weight without measure: O Sea
vnpastable, where I finde my selfe
to be nothing but altogether nothing.
Where is then the couert of glorie?
Where is the vaine conceite of glo-
rie? All vaine glorie is swallowed vp
in the gulfe of thy iudgements ouer
me. *1. Corin. 4 7*
Psal. 119 7 30 12
Psal. 36 6
Psal 9 16
Psal 119 120

Chap. 17. 149. A godly man is not vaine glorious
of the Imitation of Chr. st.

me. What are all men in thy sight?
Euen as clay in respect of the por-
ter ¹

1 Esa. 29. 16

Can hee waxe proude with vaine
praises; whose mind is truly obedient
to the Lord? No though all the world
should extoll him, seeing he is in ser-
uice to the truth, he will not be mo-
ued ^r, with their commendations,
whose trust is fixed vpon the Lord.
For euen they all, who utter his prai-
ses, are nothing, and together with
the sound of their words, shall vanish
away ^r. But the truth of the Lord en-
dureth for euer ^r.

1 Jer. 9. 33

24

1 Psal 89. 48

Psal 49. 10

1 Esa. 40. 8

Psal 119. 3

Chap. 17.

What words, and manner we should use
in desiring any thing at the
hands of God.

L O R D.



Onne, in thy praiers thou
must vse these words.

Lord be it euen so, if it
please thee ^r. Lord, if it be
for the aduancement of thy glory, let it
be done in thy name, Lord, if thou
seest it good, and profitable for me,
grant that I may vse it to thine honour
and praise: but if thou knowst it will be

2 1am. 4. 15

Act. 18. 27

1. Cor. 4. 10

Math. 6. 19

Math. 26. 39

43

hurtfull, O Lord remove away this desire from mee^b.

^b 1am. 4. 3

For euery desire which seemeth right and good in the iudgement of man, is not of the holy spirit, and it is an hard matter to discern rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit mooue thee thereunto^c. Many in the ende haue bin deceiued, who seemed to bee stirred vp by a good spirit.

^a Psal. 19. 7

Psal. 111. 5

Pro. 1. 28. 29

And therefore alwaies thou must wish for that, which thou wouldest haue in the feare of God, and with humbleness of minde^d, and commit the whole matter to the Lord, with a meere checke to thy selfe, saying on this wise.

^e Mat. 8. 2.

Mat. 14. 36.

Lord, what is better for mee thou knowest, doe thou whether of both thou wilt thy selfe^e. Give mee what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and bee most for thy glorie. Place mee there where thou wilt thy selfe, and in all things vse me at thy pleasure. I am in thine hande^f, turne mee, loose me euery way. Behold, I thy seruant^g am prepared to all

^f Psal. 31. 5.

Psal. 116. 26

Luke. 1. 38.

all things, because my desire is to (and would to God I could rightly, and perfectly) serue thee, not my selfe ^h.

^h Rom. 14. 8
Philip. 1. 20

Chap. 18.

*A Prayer for grace to doe the
will of God.*

SERVANT.



Most bountifull Saviour,
extende thy fauour to-
wardes me^a, let it be with a Psal. 80.
mee, and labour with mee,
and continue with me vntill the end ^b. ^b Phil. 2. 12

Giue me grace to wish, and couet
those things ^c, as may be gratefull to ^e Phil. 2. 13
thee and acceptable in thy sight.

Let thy will be my will and let mine
alwaies follow thine, and agree there-
with ^d.

^d Mat. 6. 10

Grant that I may like and mislike
that which thou doest ^e, and neuer
like or mislike any thing, but that ^e 1oh. 4. 34
which thou doest either like or mis-
like. ^f 1oh. 5. 30
^g 1oh. 6. 38

Mat. 26. 39

42

Mar. 14. 36

1oh. 4. 34

1oh. 5. 30

1oh. 6. 38

Assist me to crucifie my selfe to all
worldly things^f; and for thy sake to
couet in this world to be contemned
and vnknowne.

^f Gal. 6. 14

Roman. 6. 7.

3 2c.

Philip. 3. 8

And aboute all thinges grant that I

Continue this world, but
desire heauen

152

The third booke

Chap. 19

g Phil. 4.6
h Iohn. 14.
uerse 27
Ioh. 16. 33
i Psal. 3. 5.
Psal. 4. 8.

may rest, & haue peace in thee : thou
art the true peace, thou alone art the
quietnesse of mind ^b. Without thee all
things are hard, and trouble some ^b. In
this peace, that is, in thee alone, which
art the chiefeft, and euerlasting fel-
citie, I will sleepe, and take my rest ⁱ.
Amen.

Chap. 19.

That the true comfort is to be sought for,
in God alone.

SERVANT.



Whatsoever pleasure I can
wish, or imagine, I looke
not for it in this life, but in
the world to come.

a Rom. 8. 18
32

1. Cor. 2. 9

Heb. 13. 24

If I alone had all the pleasures that
mought be, and enioyed all the de-
lights in the world, certaine it is they
would not long endure.

b Ioh. 16. 20
20

c Cor. 7. 31

1. Ioh. 2. 17

1. Cor. 13. 1

2. Cor. 1. 3. 4

d 2. Cor. 7. 6

e Iames 4. 6

And therefore thou canst not fully
be delighted, and refreshed throughly
(O my Soule) but in the Lord ^c, who
comforteth the abiect ^d, and affilleth
the meeke ^e.

f Psal. 27. 4

Hope a little while, O my Soule,
hope for the promise of G O D, and
thou shalt attaine to p^entie of all
good

good things in heauen. But if thou vnm-
measurably desire temporall thinges,
make an account of it, thou shalt forgo
eternall ^s.

Vse this world ^h, but desire hea-
uen ⁱ.

No temporall thing can satisfie
thee ⁱ; for thou art not created to en-
ioy the same.

Haddest thou all creatures in thine
owne possession: yet wert thou not
blessed: But thy felicitie consisteth in
God the Creator of all ^l. Which is
such, not as is scene and commended
of the foolish fauorers of this present
world, but as the good, and faithfull
disciples of Christ hope for, and they
sometime foretaste who are spirituall
and pure in heart ^m, whose conversati-
on is in heauen ⁿ, Vaine, and short is
all worldly consolation: but true and
blessed is the spirituall ^o, which the
truth doth minister.

The godly man carieth alwaies
about his comforter, euen Iesus ^p,
wherin on this wise he speaketh vnto.

O Lord Iesu, be with me in all pla-
ces, and at all times. Let this be my
comfort to lacke a l worldly comfort
willingly ^q: or if at any time I lacke
thy consolation, let thy will, and due

g Luk. 16.

2

1. Ioh. 2. 1

1

1

h 1. Corin.

verse 3

i Col. 3. 1.

k Eccle. 1

Eccle 4.

1 Psal. 36. 7

8.

Psal 42. vert

1. & 2.

m Math. 5

Psal. 24. 4

n Philip. 3.

o Psal. 31. 1

p 2. Cor. 1.

q Iob. 6. 7

1

1. Pet. 1. 7 triall of me^r, be in steede of chiefest
 Psalm. 3. 4 comfort^r. For thou wilt not alwaies
 chide, nether keepe thine anger for
 Psalm. 10. 3. 9 euer^t.

Chap. 20.

That all our cares must be
 cast vpon God.

L O R D.

1. Iam. 4. 7



Y Sonne let me deale as I
 will with thee^a: I doe
 knowe what is for thy pro-
 fit. Thou conceiuest as a

2. Psalm. 94. 11

Mat. 16. 23

3. Cor. 3. 1.

man^s, and in many things doest so
 thinke, as thy fleshly minde doth coun-
 sell thee.

2. Psalm. 55. 23

Psalm. 49. 14

15

1. Pet. 5. 7

S E R V A N T. Truth Lord thou
 hast more care of me, than I can haue
 of my selfe^a. For he standeth touc-
 ringly, who trusteth not wholly in
 thee^a.

1. Luk. 1. 38

O Lord, so that my will may be
 right & grounded on thee, deale with
 me euen as thou wilt^a. For it cannot
 be but good whatsoeuer thou shalt de-
 termine of me.

1. Rom. 12. 12

2. Cor. 6. v.

4. & c.

Wherefore whether thou wilt that
 I be in darknesse, I praise it^a, or in the
 light, I praise it, whether in prosperi-
 tie, I praise it, or in aduersitie, I praise
 thee.

that also 8.

8 Psal. 34. 2

LORD. Sonne thou must bee so minded, if thou deale with mee: and be as willing to suffer^h, as to reioyce; and to bee poore and needye, as rich and wea thy.

h Iam. 1. 2

Iohn. 15. 9

Iohn. 15. 2

I Mat. 19. 27

SERVANT. Lord, I will gladly suffer for thy sake whatsoeuer thou shalt

I Iuke. 9. 23

k Phl. 1. 4. 4.

tend: yea I will take in good part at thine handes euill as well as good, soe as a sweete, sorrowe as ioy, and for all things yeeld thanks^l.

Colos. 1. 12

5. Th. 5. 28

Defend mee, O Lord, from sin, and I will feare neither death nor the deuil, & so thou forsake mee not vterly, neither blot me out of the booke of life, no misery shall d sinay me^m.

m Psal. 9.

Psal. 5. 8.

Chap: 27.

*That the troubles of this life are patiently
to be suffered after the example of
our Saviour Christ.*

LORD.



Y Sonne, for thy saluati-
on I came downe from
heauen^a, and tooke thy
misery vpon me not of
necessity^b, but voluntariy,
to teach thee to bee pati-
ent,

a Iohn. 3. 31

Iohn. 6. 33

28. 28

Phil. 2. 7. 8

b Elias. 3. 17

1. Pet. 2. v. tient, and to beare the miseries of this
21. &c. world gladly^c; not grudgingly.

1 Esa. 55. v. 2 For from the houre of my birth e-
&c. uen till my death on the crosse, there

Luk. 9. 22 neuer wanted sorrowes, which I was
Luk. 2. 7 to suffer^d, I bare the want of necessa-

Marth. 4. 2 rie thinges^e, I heard much mutte-
Luk. 9. 58 ring against mee^f, I put vp many

1 Ioh. 7. 12 tauntes and reproches^g, for my bene-
3 Mat. 12. 24 fites I receiued vnkindnesse^h, for my

1 Ioh 8. 78 myracles ill wordesⁱ, for my ghostly
1 Esa. 5. v. 1 counsell reprehension^k.

Matth. 21. 3
verse 33. &c. SERuant. O my Lord, seeing
1 Luke 11. 14 thou in this life hast shewed thy selte

1 Ioh 7. 28 patient (wherein especially thou fulfil-
1 Ioh. 3. 0 ledst the commaundement of thine

1 Ioh. 17. 4 heauenly father^l;) good reason is it
Philip. 2. 8 that I a miserable and sinfull wretch

doe shew my selfe patient according
to thy will, and while thou thinkest

meete beare the burden of mortall life
after thine ensample^m.

1 Pet. 2. v. 21 &c. For although this present life seeme

burdensome, yet through thy fauour
it is made the lighter, and may the

1 Mat. 11. 29 more easily be borne of weakelinges
30 both by thine exampleⁿ, and of thy

1 Phil. 4. 13 Saints^o.

1 Heb. 6. 11 12
1 Heb. 12. 32. Yea, much more comfortable is it
33. &c. now, than it was in the olde law, when

1 Cor 3. v. 23. &c. both the way was harde to finde^p,
and

and fewe had a desire to seeke the celestiall kingdome⁹.

Then how much am I bound to thee, which hast vouchsafed to shew both to me and to all beleeuers a right and ready way vnto thine euerlasting kingdome^r! For thy way is our way: and by holy patience we strue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore^r, and schooled vs^t; who would care to follow, how many would abide not onely behinde, but a great way off also, if they had not these thy noble examples before their eyes?

And hearing such commandements and signes, and yet are luke warme: what would we doe if we had not such a light giuen vs to follow thee?

Chap. 22.

Of long suffering, and who is patient indeede.

L O R D.



What is that thou sayest my Sonne^e cease to complaine. Beholde howe both I^e, and other saintes haue suffered, thou hast

q Rom. 9.29

1. Cor. 10.6

r Ioh. 14.6

t Ioh. 14.2

Ioh. 15.18

t Ioh. 16.32

a Heb. 12

b Heb. 11.1

32.80

Heb. 6.12.1

hast not as yet resisted vnto bloud.
Little is it which thou sufferest being
cōpared with them, who haue suffered so
much, so mightily bin tempted, so grie-
uously afflicted, so many waies tryed
and exercised.

eHeb, 12. 4

dHe: 11 34

35

37

And therefore call such into minde as
haue indured more troubles: so shalt
thou more easily bear thine owne. And
if thine seeme not light, looke whe-
ther impatience doe not cause thee so
thinke so. But bee they small, bee they
great, indeuour thou to beare them pa-
tiently.

1 cor 6. 4

1 thes, 1 2. 3.

For the more patience thou shewest,
the more wisely thou doest; the more
fauour thou shalt get, the more easily
thou shalt beare aduersitie, being both
in minde, and custome not slothfully
prepared hereunto.

Rom. 5. 3

4

And say not, I neyther can nor may
suffer this at his handes: for hee hath
inured mee greatly, and accused me
of those thinges, which I neuer
thought of, if any other had dealte so
with me, I could yet haue put vp such
thinges, as I see might reasonably bee
put vp. I say vse not these speeches,
for they are foolish cogitations, such
as neither weigh the wo thinnesse of
patience, nor the reward due for the
same.

of the Imitation of Christ.

same ^B, but respect persons rather, and, injuries received ^b.

g 1 Tim. 1. 12
h Mat. 5. 43
44 &c.

He is not true^{ly} patient, that will beare but with whom he list, and what he list. But he is patient indeede that weygheth not who moleste^h him, whether his better, or his equall, or his inferior, whether he be good and godly, or wicked and vngracious; and howsoeuer hee be injured, and whensoever, he taketh it in good part, as sent from God, and puts it in his winnings, For the smallest thing that is being suffered for Gods sake, shall haue a great reward ⁱ.

Wherefore be thou gyrded ^k vnto the battell, if thou wilt haue the victorie. Vnlesse thou strue, thou shalt neuer obtaine the Crowne of patience ⁱ. So that, if thou wilt not suffer thou refusest to be Crowned, but if thou desire to be Crowned, strue manfully; and suffer patiently the brunt of the battell ^m. For neither quietnesse without labour, nor victorie without fighting is obtained ⁿ.

i Math. 5. 12

13

Rom. 8. 18

Philip. 1. 12

13. &c.

k Ephes. 6. 14

l 2. Tim. 2. 5

m Psal. 7. 14

Psal. 37. 24

n 2. Tim. 2. 5

SERVANT. O my Lord graunt that through thine assistance I may doe that, which of my selfe me thinkes I cannot doe^o. Thou knowest that otherwise I can but suffer little, and euen by

o 2. Cor. 3. 9

The third booke

by a small puffe of aduersitie, am easily ouerthrowne.

Graat that all troubles for thy name sake may be welcome to me, and wished for: for to suffer, and to be afflicted for thee, is very good for my soules health ^p, Amen.

p Psal 119 4
vers. 67. 71
Rom 5. verse
3. & c.
Iam. 1. 2. 3

Chap. 23.

A confession of mans weaknesse
and miserie.

SERVANT.

a Psal. 32. 5



WILL confesse my sinnes
and wickednesse vnto thee,
O Lord ^a.

Oftentimes a small thing brings me downe, and troubles mee. Sometime I determined to play the stoute champion: and by and by with a light tentation I am ouerthrowne. Now and then of a small thing ar seeth a grievous tentation, & when I thinke I am safe, vnwares many times I receiue the foale.

Wherefore Lord behold mine humilitie and frailtie, which is well knowne to thee. Haue mercy on me, and deliuer

b Psal 61, 1. 2 me out of this mire ^b.

This doeth vex mee at the very heart

heart, and confounds mee in thy presence when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assault, yet they disquiet mee greatly by their sore assaultes, and make me wearie of my life, they fight so within mee.

c Rom. 7.15
16.17.24

And hereby more evidently I perceiue mine owne infirmities, in that I see wicked cogitations do more easily inuade; than forsake me.

Oh that thou most mightie God of Israel, and loue of godly soules, oh that thou wouldest behold my paine and griefe, and prosper mine ende- uours!

d Heb. 4.13
e Psal. 25.16

Strengthen me with courage from thine holie heavens, that the olde man, even the miserable flesh, not plainly as yet made subiect to the spirit, get not the vpper hand, whome as long as wee liue in this wretched world, we must resist. I call it wretched, because therein all things are full of snares, and enemies. For temptations come vpon temptations: yea, while one conflict is a making, others come on the necke of them vnlooked for.

f Rom. 8.5
g Ro. 6.12
h Gal. 5.16
i Iob. 14.1
j Pet. 3.8

So then can this life be loued, which hath

k Iob. 7.13
14

Many dispraise, few
despise the world.

162
The third booke.

Chap. 33

hath so much gall therein, and is open
to so many troubles, and miseries¹. Or
can it be called a life, which causeth
so many deaths, and plagues²? And
yet notwithstanding all this, it is lo-
ued, and many seeke for pleasure in
the same³.

Mar. 7. 13 Luke 13. 23 The world is many times dispraised,

because it is decentfull, and vaine⁴.

John 2. 16 and yet it is hardly forsaken, the de-

fires of the flesh beare such a swaie⁵.

For in very deede some things pro-

uoke to loue, other do abhorre the

same. To loue it, the lust of the flesh

and of the eies with the pride of life⁶

will allure; to abhor it the paines and

euermlasting miseries to come⁷ may

cause.

But, alas, vile pleasure subdueth the

minde addicted to the world: so that

to feed the senses, it thinketh it a pa-

stime, hauing neither seene, nor tasted

the sweetnesse of the Lord⁸, nor the

inner comfort of vertue⁹.

But they, which vterly contemne

the worlde, and studie vnder holy

discipline to liue vnto God, they

both knowe the heauenly comfort

promited vnto such as forsake them-

selues¹⁰, and also perceiue how la-

mentable the world doth erre, and

liueth

lies in the wickednesse^r.x 1 Iohn 5.
verle. 19.

Chap. 24.

*That wee must repose no confidence in any
creature, but in God alone.*

SERVANT.



My Soule^a : trust in a Psal. 16. 7
the Lord in al things,
and aboue all things,
for he is the euerlast-
ing rest of the godly^b b Ps. 132. 14.

Giue mee grace, O
sweete Iesu, O my
God, to rest in thee aboue all things in
the world; aboue all health and beauty,
aboue all honour & glory, aboue all po-
wer and dignity, aboue all knowledge
& dexteritie of wit, aboue al cunning &
riches, aboue all mirth and ioyfulness, a-
boue all praise, al fame, all sweetnesse,
all pleasure, aboue all hope, all promise,
and all merit, aboue all desire, all
gistes, all rewardes which thou canst
giue and poure out, aboue all ioy and
iollitie which the minde can feelee, and
conceiue; finally, aboue all Angels
and Archangels, aboue all the hoast of
heauen, aboue all things visible and
inuisible, aboue all thinges which
thou

Mat. 10. thou art not ^c, O my God.

verse 37 For thou, my God, thou art best of

Mat. 28. 9 all; thou alone art almightie, thou a-

Mat. 28. 19 lone art pleⁿtefull, thou art most

Rom. 18. 35 sweete, and thou art most comforta-

ble; thou art most faire, most louely,

1. Ioh. 2. 15 most noble, and most glorious ^d.

Psalm. 36 In thee are, haue beene, and will

verse 5 & c. be euermore all good, and perfect

Psalm. 42. 1 things: and therefore both little is

it, and lesse then thy selfe, whatso-

ever thou giuest me besides thy selfe

or openest and promist of thy selfe

not seene, neither perfectly attay-

ned.

For my minde will neuer bee at

quiet, nor content with that is pre-

sent, vntill, hauing passed ouer all

giftes and worldly thunges, it rest in

thee ^e.

Psalm. 116. 7 O Christ, my sweete spouse and Sa-

uour, O most faithfull louer, Lord of

the whole world ^f, O that I had the

1. Tim. 6 wings of true libertie, that I might flie

verse 13 vnto thee, and rest in thee ^g!

Reuel. 1. 7 O when shall I be mine owne man,

1. Psalm. 55. 6 and beholde howe sweete thou art,

Psalm. 34. 8 my Lord, my God ^h, when shall I

winde my selfe wholie into thee in

such sort, that for the intire good

will I beare thee, I may not know

my selfe, but thee alone after an incredible manner, knowne but vnto few i.

i Psal. 17. 15

Now oftentimes I sigh^k, and beare^k my wretchednesse with griefe, because much euils rush vpon me in this vale of miseries, the which many times trouble me, and grieue me, and overshadow me, and hinder me, yea they distract and withdraw, and so intangle me, that I can haue no free accesse vnto thee, nor enioy thy louing embraces in the presence of thy blessed Saints. ^l

k Rom. 7. 24

l 1. Co. 13. 72

O my God, let my so manife' de sighes and sorrowes of minde, which I feelee in this world moue thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandering soule, my mouth is with thee that can not speake, and in silence^m do I speake^m to thee.

m Esa. 30. 25

How long will my Lord deferre his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer mee from all troubleⁿ.

n Psal. 40. 7

Come Lord Iesus, come^o. For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is emptie.

o Ro. 22. 26

27

Psal. 130. 5

6

I am a catiue, and I know not how
kept in prison, & kep. downe with fet-
ters ¹ and so shall be, til thou comfort
mee with the light of thy presence, set-
mee at libertie, and shew mee a friend-
ly countenance ¹.

1. Rom. 7. 23.
24

1. Rom. 8. 2

Let others seeke in steede of thee
what they wil, nothing neither doth
nor shall please mee, but thou, my
G O D, my hope, and eternall salua-
tion ^r.

1. Psal. 13
Psal. 136.
2. Sam. 22. 9
1. Loe. 11. 9

10.
1. Lu. 18. 17

I Will neuer bee silent, I will neuer
cease to pray, ^r vntill thou put away all
displeasure, & speake to me againe.

L O R D. Loe, because thou callest for
mee, haue come: thy teares, thy gro-
ning, thy humilitie, an i harry sorrowe
haue moued mee so to doe.

1. Phi 3. 7. 8

1. Lu. 10. 22.

S E R V A N T. O my Lord, through
the desire I haue to inioy thee, I who
am ready to renounce all things for thy
sake ^r, haue called thee. But thou
first diddest stirre mee vp to seeke the
"; for which thing, O Lord, I yeelde
thee humble thanks, who of thy
great goodnesse, hast bestowed so sin-
gular a benefit vpon mee.

1. x Psal. 78. 8.
Psal. 119. 5.
3. Psal. 119. 19.

Now what remaineth, but that I
humily submit my selfe to thee ^r, be-
ing alwaies mindfull of my finnes, and
vilenesse.

For

For among all things either in hea-
uen or earth, none is like vnto thee ^z. 7 Psal. 35. 10

Thy works are exceedingly good ^a Psal. 71. 19
O Lord, thy iudgements are true, and Psal. 89. 18
all things are guided by thy prou- Psal. 86. 8
dence ^b. 4 Gen. 1. 31
b Psal. 191. 2

Wherefore praised and magnified Math. 6. v.
be thou, O wilddome of the Father ^c; 16. &c.
and thou my loue ^d, and mouth, with e 1 Cor. 1. 14
all creatures of the world ^e, extoll and Coloss. 2. 3.
glorifie him for euer. d Psal. 146. 1

2
e Psal. 150. 6
Psal. 148. v. 1
&c.

Chap. 26.

*Of the continuall calling into minde
the infinit. blessing, and be-
nefites of God.*

SERVANT.



Lord open thou the eies
of my vnderstanding ^a, a Psal. 119. 17
and teach me to liue ac- 19
cording vnto the rules of
thy law.

Grant that I may know thy will,
and with great reuerence and paine-
fulnesse, call thy manifold benefites
bestowed both vpon mee, and all
men into minde, that so I may ren-
der

der due praise vnto thee for the
 same ^c.

b Psal. 26. 7

c Ecce. 18. 4

d Psal. 40. 5

Albeit to say the truth, I cannot sufficiently commend thee for the least of all thy benefites ^c, yea so vnable am I to extoll thee duely for them ^d, that when I consider thy liberalitie, I am vitterly dismayd at the greatnesse thereof.

For whatsoeuer we haue, belonging either to the body, or to the Soule, outwardlie or inwardlie, naturally or otherwise, they are thy benefites, and commend thy bounteousnesse and liberalitie ^e, of whom we haue receiued all good things ^f.

Psal. 33. v.
 6. & c.

a. Cor. 12. v.

8

f 1 Sam. 1. 17

g Matt. 25. v.

14. & c.

h Ioh. 3. 27.

And although some haue mo than others, yet all is thine ^g, and without thee euen the least thing cannot be attained ^h.

Now if any haue receiued greater gifts, he cannot brag of his owne merit, nor extoll himselfe aboue others,

i 1. Cor. 4. 6.

7

k Mar. 11. 29

l Mat. 23. 11

12

m Luk. 18. 13

14

nor despise his inferiour ⁱ. For by so much is a man greater, and better, by how much he ascribeth lesse to himselfe ^k, and is the modeler in yeelding thanks. And the more vile and vnworthie a man iudgeth himselfe, the more capeable is he of greater things ^l.

Againe

Againe, he that hath fewer giftes, ought not to take it heauily, nor to enuie his better^m, but rather to cast^m his eies vpon Heauen, and highly to commend thy goodnesse, who giuest thy giftes so abundantly, and so frankly without respect of personsⁿ.

ⁿ Mat. 5. 45

Luk. 6. 36

1. Cor. 4. 6

1. Tim. 1. 17

From thee we haue all^o, and therefore in all things thou art to be glorified. What is meete for euerie man thou knowest. & why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessary for euery man.

Therefore my Lord, and God, I count it for a great benefite, to haue but few things which seeme glorious and praise worthie in the opinion of man. And thus I thinke, that basenes, and pouertie should be so farre from disquieting the minde, and bringing downe a man, that they ought to be occasions of great comfort and reioycing, in asmuch as thou, God, doest choose the peore, humble, and despised in this world into this number of thy Saints and seruants^p.

^p Plai. 113. 7

8

Mar. 5. 3

1. Cor. 1. 26

27. 28

^q Psal. 45. 16

As witnesse thine Apostles, whom thou madeest Princes through all the earth^q: who behaued themselues so modestly, and shewed forth so little

malice, and deceit, that not onely
they abstained from complaining, but
also reioyced to suffer rebuke for thy
name. yea those things which we
naturally abhoire, they did greedily
embrace.

5 Acts c. 4
11. Theil. 2.
verse 35
2. Cor. 11. 23
24. &c.

So that nothing should so comfort,
and reioyce the heart of him, which lo-
ueth thee, and confesseth thy good-
nesse, as the knowledge of thine hea-

uently will, wherewith he ought so
to content himselfe, that he desire as
greatly to be of small, as another doth

1. Cor. 1. 31

to be of great account; and take as
well in worth the lowest place, as the
highest roome; and to be despised and

Mat. 20 25

contemned, as to be honoured; and
extolled aboue all. For more should

26

27

Mat. 6. 10

Math. 26. 39

he desire to haue thy will done, and
thine honour aduanced, than any
thing besides; yea more plea-

42

43

1. Ioh. 2. 15

16

17

2. Rom. 8. 35

39. &c.

sure should he take therein

than in any thing else,

which either he hath

already or may

haue.

Chap. 26.

Of the things in number foure, which
procure quietnesse.

L O R D.



will now teach thee my son,
the readie way vnto peace
and freedome.

SERVANT. Doe Lord,
as thou laiest, for that is it which I
desire.

L O R D. My son, do the will of ano-
ther, rather then thine owne will ^a al- ^a Ioh. 4. 34
waies desire little before a great deale: ^{Ioh. 5. 30.}
alwaies couer the lowest place^s, and ^{Ioh. 6. 38}
submit thy selfe to all ^d, alwaies pray, ^b Actes. 30.
and wish that thou maist thoroughly do ^{33 34 35.}
the will of God ^c, & doubtlesse thou ^c Luke. 14. 8
shalt enter into the bounds of peace, & ^{9. 10}
quietnesse. ^{Prou. 35. 7}
^d Eph. 5. 21.
^e Mat. 6. 10

SERVANT. This thy short speech
Lord, containeth much perfection:
and though it bee brieft for wordes,
yet it is pithy for sence, and most ef-
fectuall. And, did I faithfully obey
thesame, sure I am, affections would
not beare such a sway with mee, as
they doe^f: and I neuer am agriued, ^f Roman, 7
and out of quiet, but when I swarue ^{verle 15. 36}
from ^{Gal. 5. 27.}

from thy doctrine.

But thou, Lord, which art almightie, and alwaies doest desire the welfare of man^e, extend thy fauoure towards mee, that both I may doe thy will, and attaine saluation. Amen.

Chap. 27.

A prayer against euill thoughts or cogitations.

SERVANT.



Lord my GOD, forsake me not ^a, O my God, assist me. For euill cogitations, and feares bee in my minde, which disquiet mee, insomuch that I see not how to auoid, & breake them off without great hurt of my selfe.

LORD, I will goe before thee, and suppress the power of man: and hauing opened the prison doore ^b reueale my secrets, and mysteries vnto thee.

SERVANT. Doe so, Lord, and with thy countenance ^c banish all wicked cogitations from my minde. For this is my onely hope and comfort in trouble, euen to fly vnto thee ^d, to depend

Psal. 23. 1

Act. 12. 10

Psal. 18. 3

Psal. 16. 3

7
Chap. 28 173 They prosper whom God fauours,
of the Imitation of Christ.

pend vpon thee, to call vpon thee zealously, and patiently to expect thine heauenly comfort c.

c Psal. 27. 4

Chap. 28.

A prayer vnto almightie God, to haue the eyes of our vnderstanding opened.

SERVANT.



Sweete Iesu, lighten me with the brightnesse of thine eternall light, driue all darknesse as it were, from the mansion of my soule d.

a Iohn. 1. 9
Iohn. 12. 35

Suppressse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou couragiously for my defence, and vanquish euill beastes, to wit, the inticing desires of the flesh, that by thy power I may get peace, and sing out thy praises in the holy court of my soule,

Rebuke the windes b, and tempest, command the sea to bee quiet, bid the north winde not to rage, and there will bee great calmesse. Send thy light, and truth c, which may lighten the earth: for I am a rude earth,

b Mat 8. 26
Luke 8. 24

c Psal 43. 3

K3

good

good for nought, vntill thou enlighten mee.

Poure out thy fauour from aboue, replenish my soule with thine heauenly grace; & minister the water of godlynesse, wherewith the vppermost part of the earth being watered, may bring forth good, or the best fruite rather.

O Lord, lift vp my minde, which is pressed downe through the waight of sinnes, and stirre vp the same wholly to the desire of celestiall things that hauing tasted the sweetenesse of spiritual happinesse, it may greatly grieue mee euen to thinke of this world^d. Take me, or plucke me rather from all momentarie pleasure of earthly thinges. for no creature can either quiet, or comfort my mind^e.

^a Phil. 3. 8
Col. 3. 1. 2.

^e Ioh. 16. 33
^a Thes. 2. 16

¹⁷ Ioyne me to thee by an indissoluable band of good will. For thou alone dost suffice thy friend, & without thee all other things are vaine. Amen.

^f Col. 3. 3

Chap. 28.

*That wee ought not curiously to enquire how
other men do liue.*

L O R D.

MY sonne, bee not curious neither haue thou vaine cogitations in thy minde. What

of the Imitation of Christ.

is this or that vnto thee? Follow thou me^a. For thou needest not care what manner of folkes others are, either what they doe or speake^b.

Thou art not appointed to pleade for other men, but thou must answere for thy selfe^c. Why then medleth thou with with that which nothing toucheth thee?

It is I which know all, and see all whatsoeuer is done vnder the coape of heauen^d: yea, I know how it goeth with euery man, what he thinketh, what he would, and whither his countell tends^e.

And therefore commit all things to me, be thou quiet, and let trouble some people alone in their doings. For they shall one day yeelde an account of all their deedes, and sayings, neither can they mocke me^f.

Were thou neither the shadow of a great name, nor the familiaritie of many, nor the priuate good will of men. For these things doe but distract the minde sundry waies, and replenish it with blacke cloudes of darknesse.

Wouldest thou diligently attend my comming, and open the doore^h of thy minde to let me in, then would

a Ioh. 21. 22

b Matth. 7. 1
2. & 6.c Matth. 29
verse. 29
2. & 6.

d Pet. 4. 4.

e Galat. 6.

f Rom. 21. 13

d Matth. 1
verse.

e Psal. 7. 9

Heb. 4. 1

Reuel. 2. 2

f Roman.

verse.

g Galat. 6.

h Sal. 101

verse.

Reuel. 3

I gladly speake, and reueale my secrets
 vnto thee.

Chap. 30.

Wherein the true peace, and profiting of
 the minde doth consist.

L O R D.

a Ioh 14.27



Y Sonne thus I haue said

a. Peace I leaue with
 you; my peace I giue va-
 to you, not as the world
 giueth, giue I vnto you.

All mé desire peace: but

b Luk. 19.42

all men care not for those things which
 belong vnto the right peace ^b.

My peace dealeth with such as are

c Psal. 119. v.

modest, and meeke in heart ^c. Thy

130

peace doth consist in long suffering.

Matth. 11.29

which thou mayest enioy plentifully,

d Luk. 21.19

if thou wilt hearken to me, and follow

Rom. 2.7.10

my sayings ^c. Wherefore in all things

e Psal. 119.1

consider what thou doest, and what

thou speakest, and let this be thy chie-

f Colos. 1.10

fest care, how thou maist please me ^f,

Ephes. 5. 10

and besides me take pleasure in no-
 thing ^g.

g Ier. 9. 23

Of other mens sayings and doings

24

h Mat. 17.v.

iudge not thou rashly ^h, neither in-

i. &c.

trude thy selfe into another mans

charge ⁱ.

chargeⁱ : so shalt thou either little, or i 2. Thes. 3
verse 11
very seldome be troubled.

For thou canst not be void of all
trouble liuing in this world^k, to feele k Ioh. 16. 32
no vexation either in minde or body,
is peculiar to the Saintes in Heauen
which inioy euerlasting rest^l. l Ioh. 17. 29
Reuel. 12. 4

So then thinke not that thou hast
found true peace, if thou feele no ad-
uersitie^m; or that all is well, if thou m 1. Cor. 4
vers. 8. &c.
haue none enemie, or that thou art
in good state, if thou inioy prosperitieⁿ : neither deeme that thou art some-
what, or highly in my fauour, though n Thes. 5. 2. 7
thou remaynest where great exercise
of religion is : yea, or tastest the sweet-
nes of the same^o. For by these things
a true louer of godlines is not knowen,
neither doth the profitting and per-
fection of a manne consist in these
things. o Mar. 14. 10
18. 12
20

Whercin then? Namely, in sub-
mitting thy selfe wholly to the will of
God : and in seeking thy selfe in no
thing^p, be it litle or much, neither p Ro. 12. 16
now nor hereafter, but alwaies both
in wealth and woe keeping one man-
ner of countenance with thank gi-
uing^q, waying euery thing in equall
ballance. q Phil. 4. 7
12

Finally, if thou shew thy selfe so

valiant, & constant in faith, that when
inward cōsolation is withdrawen, thou
canst addresse thy selfe to suffer great
things^r, and yet for all that refraine
from praising thy selfe vainely for thine
holinesse and zeale^s, doubtesse thou
shalt finde the right, and ready way
vnto peace^r, yea and one day behold
my countenance againe with mirth,
and ioy^u.
And if thou once come vnto such a
passe, that thou canst fully and perfect-
ly contemne thy selfe^x, know of a truth,
that thou shalt enioy as much peace &
quietnesse, as possible may come vnto a
mortall man.

Chap. 31.

*In praise of a quiet and free mind, with an
humble petition for the attaining
of the same.*

SERVANT.



Oubtesse, it is the part of
a perfect man, Lord, ne-
uer to loose the minde from
the studie of Heauenlie
thinges ; but to passe over the mani-
fold cares of this world euen without
care, not like a sluggard, but through

the excellence of a free minde; clea-
ning to no worldly thing with an im-
moderate desire^a

^a Phil. 3. 8.

Col. 3. 1. 2

¹ John. 2. 15

^b Mat. 6. 25

26. & 6.

¹ Cor. 7. 28

O most gracious and mercifull God,
keepe mee, I beseech thee, from the
cares of this world^b, that I bee neuer
too much intangled by reason of the
manifold things, which this bodie
needeth; nor taken with vaine de-
light of that which hurts the soule; nor
finally broken and ouerthrowne with
sorrows.

^c 1. Io. 2. 26

I say, not from those things which
the vaine world doth greedily hungr af-
ter^c, but from those miseries, which
suppresse the mind of thy seruant by a
common and penall curse of mortali-
tie, and so withdraw me that I cannot
enter when I would into the freedome
of the spirit^d.

^d Rem. 7. 16

17

O my God, which art sweetnesse vn-
speakeable, make all fleshly ioy, which
withdraweth mee from the loue of
eternall things, and entiseth with
the beholding of, I cannot tell what
present and pleasant goodnesse, make
this ioy to bee grievous & odious vnto
me^e.

^e Gal. 6. 14

Phil. 3. 7

^f 1. Io. 2

Let not flesh & bloud, O my God,
let not flesh and bloud overcome
mee^f; let not the world and the vaine
glorie

15. 16

The third booke

g Iph. 12. 32

h r. Pet. 5. 8

i 1. Pet. 5. 9.

k Ephe. 3. 16

17

Rom. 12. 12.

l Mat. 24. 13

m Reuel. 2. 7

n 2. Co. 1. 21

o Iam. 4. 4

p 1. Co. 7. 32

33

34

q Mat. 6. 25

r Rom. 8. 8.

s Gala. 5. 16

47

glorie thereof deceiue mee^s, let not
Satan by his subtiltie supplant meⁿ.

Giue me strength to resistⁱ, pati-
ence to indure^k constancie to perleuer
vnto the end^l.

Graunt mee for the comforts of this
worlde the most comfortable oynt-
ment^m of thine holy Spirite, and for
the lust of the flesh powre on mee the
loue of thy nameⁿ. The verie meate
and drinke, and apparrell, with other
things necessarie for the nourishment
of the bodie, are euen burdensome to
a feruent Spirite^o. Giue grace that I
may vse these things moderately, and
neuer bee snarled with an ouer greate
desire of them^p.

All thinges are not to be reiected,
for then nature would decay: againe,
to couet superfluous and euery plea-
sant thing, thy sacred commaunde-
mentes doe forbidde; for so the flesh
would insult ouer the spirit^q. Where-
fore betweene these thinges let
thine hand direct mee, and
teach me to do nothing
out of measure,
Amen.

Chap. 32.

*That selfe loue is the cause of
perdition.*

L O R D.



Y Sonne, thou must buye
the whole, with the whole,
and kepe backe nothing of
thy selfe ^a. For knowe this,
selfe loue doth more hurt thee ^b than
any thing besides : and according to
thy loue, euery thing doeth more or
lesse cleaue vnto thee. So that if thy
loue bee pure ^c, simple, and godly,
thou shalt bee quite from the bondage
of things.

Couet not that, which thou maiest
not haue ^d : and haue not that which
may hinder thee, and deprive thee of
the libertie of minde ^e.

It is maruellous that thou doest
not wholly commit thy selfe to mee
with all that thou hast, or canst desire.
Why doest thou vainely consume
thy selfe with sorrow? Why doest thou
wearie thy selfe with superfluous
cares ^f? Shew thy selfe obedient to my
will, and I will see that none hurt
come vnto thee ^g. But if, to attaine
profit

^a Mat. 19. 21

29

29

Luke. 9. 23

2

^b Mat. 7. 3

Mat. 19. 22

^c Iohn. 2. 17

^d Ex. 20. 17

Rom. 7. 7.

^e Gal. 5. 16

^f Psal. 42. 5

Psal 43. 4

^g Matthe

verse. 33

profit, and to inioy thy desire, thou
apply thy selfe to seeke thinges, and
minde to chaunge thy soyle, looke ne-
uer to bee at quiet, or free from care.
For in euery thing thou shalt wishe
some thing, and in no place looke for
perfect peace.

Therefore euery thing doeth good,
but not euery thing which wee haue
gotten, and mightily heaped toge-
ther but contemned and cut from the
minde by the rootes^a: which I would
not should be vaderstoode of monie,
and riches onely, but also of the desire
of honour and vaine glorie, all which
do perish with the world^b.

The place also doth smally defend,
if zeale of the spirit be lacking^c; ney-
ther can that outward peace long con-
tinue^d, if it bee not grounded vpon a
stayed minde, that is, vlesse thou
depend vpon mee, though thou change
thy soyle; thou shalt not better thy
selfe. For when occasion doth arise,
and is receiued, thou shalt finde
not only those things which
thou didst shun, but a
great deale
more

Chap. 33.

*A prayer to obtaine the puritie of
mind of heavenly
wisdom.*

SERVANT.



Trengthen me O God, by
the grace of thy holy spirit^a,
confirm the inner man,
that my minde may vtterly
be voide of all vaine cares^b, and grieffe,
and I neuer drawn away with the de-
sire of any thing, be it vile or pretious;
but may count both my selfe^c, and all
other things, euen corruptible^d. For
asmuch as nothing vnder the Sunne
continueth euer^e, but they are all
vaine, and vexations of the spirit^f. He
who thus thinketh, is most singularly
wise.

O Lord, giue me heavenly wise-
dome^g, which may teach mee to
seeke^h, and finde thee aboue all, to
saue of theeⁱ, and to loue thee^k,
aboue all, and to take other things as
they are in themselves^k, according to
the order of wisdom^l. Giue mee
grace both wisely to auoide flatter-
ers^m, and patiently to beare my
foesⁿ. For neither to be moued with

a Ephes 2. 16

b 1. Cor. 7. 31

c Luk. 2. 2

d Philip. 3. 8

e Eccle. 1. 3

f 1. John 2. 1

g Eccle. 2. 1

h 11. & c

i Eccle. 2. 2

j Wisd. 9.

k James 1. 5

l Mat. 6. 33

m Psal. 34.

n 1. Mar. 22. 3

o Mar. 12. 2

p 3

q Luk. 10. 2

r 1. Cor. 7. 2

s 30.

t m Pro. 2

u Pro. 5. 3

v Proverb. 5

w 1. Pet. 2

x 1. Pe. 3. 8

y Pro. 16.

every

every blast of wordes °, not to listen
 to the flatteting Mermaid °, is doubt-
 less a great part of wisdome; and the
 readie way to goe forward safely in
 our iourney begun.

Chap. 34.

Against ill Tongues.

L O R D.



MY Sonne, take it not gree-
 uously, though some con-
 ceive, and speake amisse of
 thee °, but thinke worse of
 thy selfe then they doe, & beleue that
 none is more weake then thy selfe °.

If thou treade the secret pathe of
 vertue, thou wilt not greatly weygh
 flying wordes °.

It is no small wisdome in aduersity
 to be silent °, to turne vnto me, and
 not to be disturbed whatsoeuer men
 doe thinke. Thy peace must not depend
 vpon the speech of men: for thou art
 one manner of man still, speake they
 ill, or speake they well of thee: but in
 me, in me I say, true glory, and true
 peace doth consist °, the which he
 shall mightily enioy, who neither de-
 sireth to please men, nor feareth their
 displeasure °.

Of

Chap. 35 185 *Without God man perisheeth
of the Imitation of Christ.*

Of vntemperate loue, and vaine
feare, all vnquietnesse of mind, and
distracting of the senses do arise ^s.

^g Mat. 19. 21
22

Chap. 35

*How we ought to call vpon God, and to
praise him in aduersitie.*

SERVANT.



Raised bee thy name O
Lord, for euermore, whose
will it is, that I should be
tried with this affliction ^a:

^a James 1. 3

which of my selfe cannot scape, but
am to flie vnto thee, requiring thine
assistance ^b, and to turne it to the
best.

^b Psal. 71. 2
3

O Lord now am I in trouble, & my
minde is grievously vexed thorough
my present misery.

And therefore O most deere father,
what shall I say? I am intrapped on
euery side: deliuer me from this houre,
whereinto I doubtlesse came, that thou
thereby mightest purchase great praise,
both for bringing me so downe and de-
liuering me againe ^c.

^c Psal. 22. 23
24

O Lord, I beseech thee deliuer me
from this euill, mee poore and needly
soule ^d, knowing not whether to turne
my selfe without thee.

^d Psal. 40. 17

In

In like sort, O Lord, giue me patience now^e, helpe me, O my God, so will I not feare, be I neuer so grievously afflicted^f,
^e Heb. 12. 1
^f Heb. 10. 36
^g Psal. 56. 11
^h Act. 5. 41

And now in these my troubles, what shall I say? Euen thy will be done Lord^g: I haue deserued this affliction and punishment^h, and therefore must of necessitie beare it (God grant that patiently I may doe so) till after these stormes faire weather comes againe.

I know right well thou canst by thy almightie will either altogether remoue away this temptation or mitigate the rage ther of, that I faint not vnder it, as often heretofore thou hast doneⁱ, of thy great mercie towards me. O my God. And the more troubles suppress me, the more sweetely shall I be refreshed with the helpe of thine Almighty right hand.
ⁱ Psal 77. 1.
 2. 5. 6. &c.

Chap. 36.

Of calling for Gods assistance, and hope to recover his fauour againe.

L O R D.

^a Nahum. 1. 7



MY son, I am that Lord euen the strengthener of men in the day of trouble^a, vnto whom thou must make recourse

as

as often as it goes not well with thee.

But thou seekest not my heavenly comfort, because thou turnest not thy selfe with speede vnto prayer ^b.

^b Pl. 50. 15.

For before thou makest any earnest prayer vnto me, thou seekest much comfort else where, and takest pleasure in outward thinges; which doe thee small good, vntill thou perswade thy selfe in indeede, that I it is who deliuer such out of trouble as put their confidence in mee ^c, and that without mee no helpe is auailable ^d, no counsell profitable ^e, no physicke durable ^f.

^c Plal. 86. 1. 2. &c.

^c Plal. 33. 8

^d Plal. 27. 14

^e Plalm. 13. 24

^f d Pl. 33. 16.

17. 1

But now hauing taken courage vnto thee after stormes, waxe thou strong againe in the light of my mercie. For I am alreadie, saith the Lord, not onely to restore all thinges to their integritie, but also mightily to renue them ^h.

^e Job. 5. 1

^d Plalm. 2. 3.

^e Luk. 8. 43.

^g Reu. 22. 7

Is there any thing too hard for me ⁱ? Or am I like to them which keepe not promise? Where is thy faith? Stand constantly, and perseuere: shewe thy selfe a patient and valiant man, and doubt thou not but in due time thou shalt finde comfort ^m.

^b Reu. 22. 1

² Pe. 3. 13

ⁱ Job. 9. 4.

&c.

^k 1. K. r. 5

^{Ti} 1. 1. 3.

^l Mat. 24

^m Pl. 27.

¹ Cor. 6.

ⁿ Bt. 7.

Waite ⁿ, waite I say for mee, and I will come and heale thee. It is tenta-
tion

o Mat. 6. 25

26. & c

Prouerb. 10.

vers 22.

P Mar. 6. 34.

tion that troubles thee, and vaine feare which terrefies. What good doth care of future chances, but euen bring sorrow vpon sorrowe °? The day hath enough with his owne griefe P. A vaine thing it is, and to no purpose, either to bee sadde or to reioyce for thinges to come, which perhaps will neuer come to passe.

q Matth. 14

verse 31

r Mar. 4 8. 9

Luk. 4. 6. 7

But man with such imaginations may bee deceiued, albeit so easily to be carried away with the tentation of the enemy, is an argument of a faint hart, and little faith 4. Hee waicth not whether hee shall deade and deceiue a man, with true thinges or with false; whether with the loue of present r, or feare of thing to come.

Wherefore neither bee thou troubled in minde, nor feare; trust onely in mee, and repose confidence in my mercie f.

Psal 27. 1

Palm. 28. 7

a. 34. 22

a. 115. 11

Psal 119. 151

155

Cor. 10. 13

am. 1. 12.

Many times thou thinkest I am far off, when indeede I am at hand t: and when thou suppoest that all is gone, many times thy gaine comes rolling in u. So that all is not lost though thou sustaine aduersitie.

According to the sense of present miseries, thou must not iudge, neither when any mischaunce hapoenneth

neth, bee so moued and dismaied as
though no hope of escape were left at
all ^x.

x 1. Co. 10. 13

Thinke not thou art vtterly cast off
though for a time either I send afflicti-
on, or deny thy desired comfort: for
thereby thou must enter into the
kingdome of heauen. 7. And assured-
lie it is better both for thee, and all
the rest of my seruants, to be stirred
vp with aduersitie z, than to inioy all
things at your harts desire.

y Act. 14. 23

z Psal. 119

verse 67

Luke 9. 13

1. Pe. 1. 6. 7.

For I am so priue to the secret co-
gitations of the hart, that I know it is
greatly for thine everlasting welfare,
to bee sometime left to thy selfe
in troubles, least perchance being pus-
fed vp with prosperitie, thou thinke
thy seife to bee that which thou art
not ^a.

I can take away that I gaue ^b and
giue it againe when I thinke it good.
If I gaue it, it was mine ^c, if I tooke
away, I tooke not thine, for as much as
euery good giuing, and euery perfect
gift is from mee ^d.

a Deu. 12. 15

b Mat. 25. 14.

15 & c

28.

c 1. Co. 4. 7

d 1. Sam. 1. 17

e 1. Pet. 4. 12

f Heb. 12. 3

Heb. 10. 35

36

g Deu. 3. 1. 39

1. Sam. 2. 6

Wherefore when I send thee mis-
erie ad aduersitie, neither doe thou fert
^e; nor faint ^f, for I, euen I the same
can speedily succour thee, and turne
thy sorrow into ioy againe ^g.

But

The third booke

But that I deale so with thee, I am
 righteous^b, and much to be commen-
 ded. And if thou beest wile, and wait-
 est this my doing vprightly, thou wilt
 neuer so heavily mourne for thine ad-
 uersitie, but rather be giad, and thanks
 me therefore^k: yea thou wilt confesse
 thy selfe that herein especially thou
 should'st reioyce, in that in punishing
 I do not spare thee^l.

As the Father hath loued mee, so
 haue I loued you, saide I to my Disci-
 ples,^m whom I sent not vnto transito-
 rie pleasuresⁿ, but vnto great com-
 bats, not vnto honour, but vnto in-
 famie^o, not vnto idlenesse^p, but vnto
 painefulnesse^q, not vnto rest^r, but to
 bring forth much fruit with patience.
 My sonne, forget not these my words.

Chap. 37.

*That to finde God our creator, we should
 forsake all things.*

SERVANT.



My Lord, as yet I stand
 greatly in neede of thy
 fauour, that I may
 come to that passe that
 neither man, nor anie
 other

other creature^a may let me. For as^a Rom. 8.35
long as any thing detaines me backe,^{36.&c.}
I cannot freely take my flight vnto^b Lk. 9.23
thee^b.^{24.25}
^c Psal. 55.6

He that said^c, Oh that I had wings
like a Dooue, that I might flie a-
waie and rest! I would freely haue
flyed.

What is more quiet than the sim-
ple eye^d? or what more at libertie,^d Mat. 9.23
then he which desireth nothing in the
world^e.
^e Luk. 9.23

So that man must overpasse all crea-
tures, and bring himselfe vnto that for-
wardnesse, that raiished beside him-
selfe, he confesse that thou the Creator
of all things art nothing like vnto thy
creatures^f.

Vnlesse man be free from the loue
of euery creature^g, he cannot quiet-
ly apply himselfe vnto heauenlie
things.
^f Esa. 44.6
78
^g Esa. 55.8. 9
Reu. 5.2. 3.5
^g Luke 7.11
Luk. 14.26
27

For therefore fewe there be which
addict themselves to the studie of ce-
lestiall things, because few can with-
draw themselves wholly from the loue
of this world^h.

But to doe so, we haue neede of the
speciall fauour of Godⁱ, which may
lift vp the mind, and raiish it aboue it
selfe.
^h Matt. 21.5
ⁱ Luke 14.18
ⁱ Iohn 6.44
65

And

called spirituall, that with such care and studie wee seeke after vile and vanishing things ⁿ, and so seldome call our wits together to thinke vpon the matters of saluation ^x; Yea, after a little consideration we by and by burst out againe, and wey not our deedes any more in the balance ^y.

u Mat. 9. 19
Ezech. 34. 2
1. Peter. 5. 2
x Colo. 3. 2.
y Reue. 3. 17.
18
z Matt. 6. 21

Where our affections bee ^z, wee marke not, and that all which we haue is vnpure ^a we lament not.

a Esay 6. 46
b Rom. 3. 10.
11. 12

For euery man hath corrupted his waies, which was the cause of so great a floud in the old world ^c.

Psal. 41. 1. 3
c Mat. 24. 37
38. 39
Luk. 17. 26
27

So that the affection, within being vnpure, needes must the actions proceeding from the affections, which shewe the want of strength, bee vn- pure ^d. For of a pure minde the fruite of a good life doth proceede ^e.

d Mat. 6. 22
23
Mat. 12. 33.
35.
e Luk. 6. 45

Inquirie is made, how much a man doth; but how zealously it was done, no consideration is had.

Whether hee be rich, or strong, or faire, or stout; whether hee can write well, or sing well, or plough well, wee enquire: but how poore in spirite hee is ^f, how patient and meeke ^g, howe religious and spirituall, many will not tell.

f Math. 5. 5
g Mat. 11. 29

Nature beholdeth the outwarde

L partes

^h Ioh. 7, 24 parts of man ^h, Grace respecteth the
^{John} 8, 15 inwarde ⁱ: that commonly is decei-
¹ Iames, 2, 5 ued ^k, this hath her trust in GOD ^l,
^{John} 8, 16 that she may not erre.
² Iam, 2, 6
¹ Psal, 116, 7

8, 9

Chap. 38.

That wee must deny our selues and re-
 nounce vitterly all carnall
 desires.

L O R D.

² Luk. 9, 23
¹ 1, Cor. 9, 29



Y sonne, thou canst not
 come vnto perfect free-
 dome, vntil thou vitterly
 deny thy selfe ²:

¹⁰
¹ 1, Tim. 6, 8

9, 10

⁴ Iam, 1, 3
¹ 1, 2, 5
² 1, Pet. 2, 1
¹ 1, Tim. 1, 4
¹ 1, Pet. 1, 5
³ Luk. 10, 25
¹ 1, Pet. 2, 1 & c.
¹ Acts, 5, 38

As many as are couetous ^b, as many
 as loue themselves ^c, as many as lust
 as are curious ^c, busie bodies ⁱ desi-
 rous alwaies of pleasure, not of Iesus
 Christ ^g, attempting that which shall
 not abide ^h, (for whatsoever is not of
 GOD, will come to nought ⁱ), are
 captiues and in bondage vnto Sa-
 tan ^h.

³⁹
¹ Rom, 6, 12

13, 14

¹ Luk. 9, 2
¹ 1, Tim. 6, 27
² 1, Tim. 6, 29
¹ 1, Tim. 8, 34
¹ 1, Tim. 10, 39

Take this for all. Forsake ali ^l, and
 finde all ^m. Forsake thy desire ⁿ & find
 rest ^o. Meditate hereof continually, &
 when thou hast fulfilled all, thou shalt
 vnderstand.

SERVANT. O my Lord, this can
 not

not be done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended,

LORD. Sonne, change not thy mind for all that, neither be thou dismayed at the naming of perfection: but so much the more stir vp thy selfe vnto higher things p, and at the least in desire sigh after them.

Phil. 3. 13
14. 25

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey me q, then would I like thee well, then shouldest thou leade thy life in ioy and quietnesse r.

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeelde vp to me, looke not to attaine the end of thy desire:

Leui. 26. 3.
4. & c.
Deu. 28. 1
2. & c.

I counsell thee to buy of me gold tried by the fire s, that thou maist be made rich, I mean: celestiall wisdom, which treadeth all abiect & vile things vnder feete.

Reu. 3. 18

Cast away the wisdom of this world t, that is, cease to please, and flatter thy selfe after the fashion of the world u.

1. Cor. 1.
26

I tell you, the most vile things must bee bought with pretious thinges x, and such as are of greatest account

1. Ioh. 2. 15
16
x Matt. 13.
44. 45. 46.

among men: For the true wisdom
 of God, which doeth not arrogate
 much to it selfe ^y, nor desireth to be
 greatly accounted of in this world ^a,
 which many commend in wordes ^a,
 but dissent therefrom in deeds ^b, see-
 meth but a vile ^c, and base thing, and
 therefore is not thought vpon well
 nigh: and yet for all that it is the pre-
 cious treasure ^d, and the pearle hidden
 fro many.

y 1. CO. 13. 14

a Mat. 12. 29

a Mat. 7. 22

b Mat. 23. 3

c 1 COR. 1. 10

verse 21

d Mat. 13. 44

45. 46

Chap. 39.

*The mutabilitie of mans heart, and
 of thinking vpon God, in and
 afore all things.*

L O R D.



Y Sonne, beleue not the
 affection which moueth
 thee at this time, for speed-
 ily it will change.

For so long as thou liuest, thou shalt
 be subiect to mutabilitie, euen per-
 force; and bee now merry, now sad,
 now quiet, now troubled, now zea-
 lous, now colde; now earnest, now
 rechelesse; now graue, and by and by
 light of behauiour.

Notwithstanding, the wise man
 rightly

rightly instructed in the spirit, standing
fast vpon these mutable thinges, not
regarding what hee feeleth in him-
selfe, or on what side the winde of in-
stabilitie doth blow, but how he may
bring his purpose to a right and blessed
ende ^b.

^b Psal. 16. 8

For so it falleth out ; that one and
the same man, may abide vnmooued
^c, among so manifold euents, if the
single eie of his mind be directed con-
tinually vpon me.

^c Psal. 112. 6
78.

And the more pure the eie of his
minde is ^c, the more constantly doth
he abide in the midst of stormes ^c. But
many haue this sight of theirs trou-
bled, so that easily they looke vpon
euery pleasure obiected ; and hardly
can one be found without all blemish
of selfe loue ^f.

^d Mat. 6. 22
23
^e Act. 5. 41

So came the Iewes vnto Martha,
and Marie being at Bethania, not for
Iesus sake onely, but that they might
see Lazarus ^g.

^f 1. Cor. 13. 4
2. Cor. 12. 14
15

^g Ioh. 12. 9

Therefore the eie of the mind must
be purged ^h, that it may be simple,
and right, and cast vpon mee altoge-
ther, notwithstanding the mani-
fold diuersitie of things
which come be-

^h Mat. 6. 12
32

tweene.

L 3

That

Chap. 40.

*That it is a pleasure aboue all pleasures, to
loue God aboue all, and in all
things..*

S E R V A N T.



Ehold, my God, and all things^a. What will I more? what more happy thing can I wish for? O saourie and sweete word! but to him which loueth the word, not the world, nor the things in the world^b.

My God, and all thinges. To him that vnderstanderh I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that loueth^c.

For if thou be present^d, all things bring ioy: if thou be absent what can make merrie.

Thou makest the mind quiet; and thou bringest much peace, and the ioy of heart^e.

Through thee we thinke well of all things^f: and through thee^g in all thinges^h wee praise thee. Without thee nothing can like vs long; and that

^a 1. Cor. 15.
28

^b Ioh. 2. 15
16. 17

^c Rom. 8. 31
32. & c.

^d Psal. 104,
29. 30.

^e Psal. 16. 89
f Rom. 8.

35. 36. & c.
Phil. 4. 11.

& c.
g Phil. 3. 13.

h Eph 5. 20

of the Imitation of Christ.

that euery thing may bee gratefull and good, thou must blesse it with thy fauor, and season it with the sauce of thy wisdome.

What is not saourie to him, to whom thou art saourie? Againe, what can please him, to whome thou art not pleasant?

But the wise of this worlde, ^k, and such as saour of the flesh ^l, lacke thinge heauenly wisdome: for in the flesh is death ^m, and much vanitie in the world ⁿ.

But they are wise indeede, who follow thee in contemning the world, & in mortifying the flesh: because they are translated from vanitie vnto verity, and from the flesh to the spirit. These relish God: and these referre all things created vnto the laude and praise of the creator ^p.

But ods there is, and great ods to betweene the saour of the Creator ^q, and of the creature ^r, of eternitie, and of time, of light vncreate, and of light vnlightened.

O light euerlasting ^s, which passest all lightes that are made, shine thou vppon mee, and pierce, purge, comfort, and lighten with thy brightnesse euen all the inwarde partes of my soule

i Psal, 34, 8,

k Rom, 2, 22

l, Cor, 1, 19

20, &c

i Rom, 8, 5,

m Rom, 8, 6

n 1, Cor, 1, 20

o Rom 8, 5

p Ps. 96, 34

q Psal, 149, 1

2, &c

r q Ro, 8, 5, 6

s 1, 1oh, 2, 16,

16,

f 1oh, 1, 4, 9

soule : reuiue my spirit with all the powers thereof, that I may cleaue vnto thee with a song of exceeding ioy.

Oh, when will that blessed houre come, alwaies to bee wished, wherein thou wilt so fill mee with thy presence that thou wilt bee all in all to mee ^t, vntill when, my ioy doubtlesse will not be perfect ^u.

t 1. Cor. 15
Verse. 28
u. Ioh. 16. 22

y Phil. 1. 23

x Gal. 14

a Coloss. 3. 6

b Gal. 5. 17

c James. 4. 1

d Psal. 82. 9

Math. 8. 26

Luke. 8. 24

c Psal. 68. 30

As yet the olde man ^x to my greate griefe ^y, nor yet wholly crucified ^z, nor yet dead ^a, is within mee. As yet the flesh lusteth against the spirit ^b, it fighteth within mee ^c, and disquiets the kingdome of the soule.

But thou who rulest the raging of the sea ^d, and stillest the waues thereof when they doe arise, scatter the people that delight in warre ^e, bring them downe by thy mightie power. Extend thy mightinesse, and make thy right hand to bee knowne.

f Psal. 31. 1

g Psal. 56. 31

For in thee, O Lord, is mine whole trust, ^f mine onely refuge is in thee ^g.

That

Chap. 41.

*That this life is neuer free from
tentation.*

L O R D.



L O O K E not in this world
to bee without troubles my
Son, ^a but while thou liuest,
thou shalt stand in neede of
spirituall armour ^b. Thou liuest among
enimies on the right hand and on the
left thou art assaulted ^c. And therefore
vnlesse thou take the shield of faith
^d, and the sword of the spirit ^e, which
is the worde of God, thou canst not
long be without some greuous wound. ^f
Furthermore, vnlesse thou fasten
thy minde vpon me with a pure affec-
tion, to suffer all things for my sake ^f,
thou canst neither sustaine the heate of
persecution, nor obtaine the crowne of
eternall life ^h. Wherefore thou must
ouerpaste all thinges like a man ^h,
and shewe a courage howsoeuer
things fall out. For to him which o-
uercommeth is Manna giuen ⁱ: but
for him who sleepeth is misery prepa-
red.

^a Iob. 7. 1
^b 2. co. 10. 4
^c Ephes. 6. 10
^d 11. & c.
^e 2. cor. 6. 7
^f Mat. 10. 16
^g Eph. 6. 16
^h Eph. 6. 17
ⁱ 2. cor. 6. 4
^j & c.
^k Ephes. 6. 10
^l Iame. 1. 2. 3
^m 82. Ti. 3. 7
ⁿ Reue. 7. 13
^o 14
^p 5. & c.
^q hp (a. 3. 24
^r 1. co. 16. 13
^s i Reu. 3. 17
^t k Ma. 25. 10
^u 11. 12. 13
^v 1. Iob 16. 5

Now if thou seeke rest in this life ^l,

L 5

how

m Heb. 4. 11

how wilt thou enter into eternal rest ^u?

n Heb. 10. 39

o Ioh. 14. 27

Ioh. 16. 33

Then prepare thy selfe, not to peace, but vnto patience ^a, and seeke for quietnesse not on earth, but in heauen, not among men, nor in the world, but in God alone ^p.

p 1. Thes. 5.

verse. 25

2. Thes. 3. 10

Phil. 4. 7

q Ro. 8. 35

36. &c.

r 1. Cor. 13. 7

s 1. Cor. 6. 4

5. &c.

I Philip. 4. 11

12 &c.

t 2. Tim. 2. 3

5

u 2. Tim. 4. 7

8

v 1. Pet. 5. 4

w Math. 5. 10

11

x Acts. 5. 4

y Heb. 11. 8

17

z 1. Cor. 6. 4

5

A Heb. 11. 32

33. &c.

B Mar. 14. 10

C Acts. 7. 59

60

D Heb. 11. 37

E Rev. 7. 13

F Pla. 56. 11

G Rom. 8. 18

Thou oughtest to indure all things for Gods sake ¹, even labours, griefes, tentations, afflictions, troubles, need, sicknesse, iniuries, euill reportes, reprehensions, oppressions, infamie, correction, contempt ^r.

For these thinges inuite, as it were, vnto vertue; these trie the yong souldiours of Iesus Christ ^t; these bring to the crowne of blisse ^u. To such a man I will giue for his small paines an eternall reward, and for temporall shame glorie without end ^v.

Thinkest thou alwayes to haue prosperitie at thine owne desire? Looke not for it. Mine old saints and seruantes could neuer haue it, but they were faine to suffer much trouble ^x, manifold tētations ^y, miserable ends ^z, which they indured patiently ^a, trusting rather vpon God, than vpon man ^b, and counting the afflictions of this present time, not worthy that glorie which was to come ^c.

Now

Now wouldest thou haue that out of
hand, which so many with teares, and
long troubles could hardly attaine?

Hope therefore in the Lord^d, be strong,^d Psa. 27. 14
and giue not ouer disloyally, but vali-^d Plal. 31. 24
antly imply both thy body, and life^d 1 Cor. 13. 16
for the glorie of God^e. I will in the^e Ro. 8. 35
ende most bountifully reward thee^f,^{36. &c.} f Reuel. 2. 7.
and in thy trouble assist thee^g.^{Mach. 5. 12}
^{1 Plal. 91. 13.}

Chap. 42.

*Against the vaine iudgements
of men.*

L O R D.



As t thy burthen constant-^a Psa 55. 32.
ly vpon the Lord^a my Son,^b 1. Cor. 4. 3.
and feare not the iudge-^{45.}
ment of man^b, so long as^a 2. cor. 1. 12
thy conscience doth not condemne^d Mat. 5. 10
thee^c.^e Mat. 1. 29

It is expedient, and a blessed thing^{30.}
to suffer on such wise^d. neyther is it^f 2. Cor. 6. 4.
harde for an humble minde^e, and^{5. &c.} Philip. 2. 13.
man that trusteth in the Lorde^f so to
doe^f.

Many men say many thinges, and
therefore little regarde should be gi-
uen to them: and to please all it is im-
possible^g.

^g Mat. 6. 24.

And although Paul indeuoured

to please all men ^h, and made himselfe
all things to all men ⁱ, yet passed he lit-
tle to be iudged of man ^k.

Hee did as much as lay in him to
profite and salue others ^l, but for all
that he could not stay the slanderous
tongues of the wicked ^m; and there-
fore committed hee his whole cause
vnto the Lord ⁿ, who knew all, and
against the slanderous and backbi-
ting speeches of the vngodly he de-
fended himselfe with patience and long
suffering ^o.

Notwithstanding sometime he answe-
red again ^p, least the weaklings through
his silence should be offended.

Why then fearest thou the sentence
of a mortall man, who being aliue to
day, may be dead to morrow ^q?

Feare God, and thou wilt not feare
man ^r.

What hurt doe any mens words and
iniuries to thee? Nay, himselfe hee
hurteth rather; and shall not escape
the iudgement of God, whosoever he
be ^s.

Haue thou God alwaies before
thine eyes, and contend not with quar-
relling words. And though now thou
be without cause defamed ^t, take it
not grieuously, neither by impatien-
cie

1. Co. 4. 12
13. &c

1. Co. 9. 23

1. Cor. 1. 3.

1. Cor. 9. 22.

1. Cor. 3

12. 13

1. Cor. 4. 5

Col. 1, 24.

1. Cor. 4. 12

1. Pet. 2. 20

21. &c

1. Act. 15. 13

Act. 26. 2. 3.

4. &c.

1. Cor. 9. 12

Philip. 1. 12

13. 14

9 Sir. 10. 11

1. Psal. 27. 1

1. Psal. 56. 4

1. Ro. 14. 10

2. Cor. 5. 10

1. Pet. 2. 19

20

cie diminish the reward ^u, but rather ^u Mat. 5. 12
cast the eyes of thy mind vpon me in
heaven, who both can deliuer thee
from all infamie, and iniurie of men, ^x, ^x Psal. 50. 15.
and will reward euery one according ^y Rom. 2. 6
to his works ^y. ^{Reu. 22. 12}

Chap. 43.

*That we must wholly resigne ouer our selues
vnto God, if we mind to attaine vnto
the freedome of mind.*

L O R D.



Y Sonne, if thou forsake
thy selfe ^a, thou shalt ^a Luk. 9. 2
find me.

See thou chalenge no-
thing to thy selfe, nor
haue nothing proper, &
alwaies thou wilt gaine ^b. For as soone ^b Mat. 18. 2
as thou yeeldeest vp thy selfe wholly
without reuocation, thou shalt be en-
dued with most excellent rewards ^c. ^c Luck. 19. 12

SERVANT. Lord how oft shall I ^{Mat. 10. 28}
yeelde vp, and wherein shall I forsake
my selfe? ²⁹

L O R D. Alwaies, and euery houre;
both in small and great matters I ex-
cept

cept nothing: my desire is to haue
d Mat. 13. 44 thee renounce all thinges ^a. For how
45 46 canst thou be mine, and I thine, vnlesse
e Ma. 26. 39 both inwardly and outwardly thou
42 haue left, and lost thine owne will ^e?

Luk, 22, 42 And thus the sooner thou doest,
John 4, 34 the better thou shalt speede: and the
Matt. 6. 10 more thoroughly and sincerely, the
f Mat. 24. 33 more thou shalt please mee and profit
9. 47 thy selfe ^f.
Mat. 25. 11
12, &c

g Luk 9. 59 Some there bee, which giue ouer
60 themselues, but it is with some exceptions
61 ^g. They doe not fully depend on
G O D, and therefore they study how
to prouide for themselues.

Others at the first renounce them-
selues wholly: but afterward when
tribulation or persecution commeth
h Mat. 23. 20 ^h, they fall away, and so doe no good
21 at all.

These men shall neuer aspire either
vnto the true libertie of the mind, or
i Co. 13. 13 to the most comfortable benefite of
i Luk 9. 1 my familiaritie ⁱ, vnlesse they wholly
Rom. 12. 1 renounce ^k, and dayly sacrifice them-
n Mat. 10 selues ^l, without which none either
erl. 24. &c. can, or shall enioy the fauour of God.
Mark. 8. 34

Luk, 9. 22. I haue said oftentimes, and now
Mat. 1. 29 I say againe: Forsake, yeelde vp thy
Matt. 16 selfe ^m, and thou shalt enioy the
erl. 24. &c. sounde quietnesse of minde ⁿ. Giue:
the

of the Imitation of Christ

the whole for the whole, call back nothing, keepe backe nothing^o. Abide vnfainedlie, and faithfully in mee, and thou shalt haue me, the freedome of mind, & deliuerance from darknesse ^p.

^o Luk, 18. 22, 23, &c.

^p Math, 23, vers, 35. &c.

^q Luk, 9, 23

^r Rom 6, 6

^f 2, Tim, 2, 11

¹²

^t Psalm, 1, 1

^u Mat, 6, 22

²³

^{x1} Cor, 7, 31

³²

^{yl}, Cor, 4, 18

^{z1}, Ioh, 2, 3

Wherefore let this be thy studie let this bee thy prayer, with the continual-ly, that thou maiest euen nakedly follow naked Iesus^q & dy to thy selfe^r, to liue eternally with mee^f. Then shall both vaine imaginations^t, and vile affections^u, and superfluous cogitations^x depart away: then both immoderate feare shall vade^y, and intemperate loue consume away^z.

Chap. 44.

Of the right vse of outward things, and that we should fly vnto God when we are afflicted.

L O R D.

MY Sonne, thou must haue a speciall care, that thy minde be single and pure^a, in euery place, in euery action, in all thy businesse: also, that all thinges serue thee, and not thou them^b, also that thou bee not a slaue, and bondman to thine owne actions^c, but a Maister, a ruler, a free man, an Hebrue translated.

^a Mat, 6, 22

²

^b Mat, 6, 22

^c Gal, 5, 17

d Gal. 4. 3 ted into the lotte and libertie of the
 e Gal. 5. 13 sonnes of God ^d, whose eyes are tur-
 f col. 3. 1. 2 ned from worldly ^e and caste vpon
 g 1. cor. 6. 12. beauenly things ^f, who looke vpon
 h 1. Iohn. 2. 15 temporall things with the lefte, but
 i cor. 10. 33 with the right eye vpon eternall, who
 k psal. 8. 6. 7 will not bee brought vnder the power
 l Gen. 1. 3. 1. of any thing ^g, but make all thinges to
 serue to good purpose, according to
 the order of almightie God the Crea-
 tor ^h, who hath done nothing (of all
 that he did) in vaine ⁱ.

Furthermore, if in thy trouble thou
 wilt not sticke vnto outward thinges,
 nor with a carnall eye beholde the
 things that are seene and hearde: but
 with *Moses* in all thine affaires enter by
 and by into the tabernacle of the Lord
 k, doubtlesse thou shalt receiue an-
 sweare sometime, and returne instru-
 cted in thinges both present, and to
 come.

For it was *Moses* woont in matters of
 controuersie, and difficult thinges
 to goe into the Tabernacle, and to bee
 ridde from the wickednesse of men hee
 vsed prayer, i and the calling for Gods
 assistance. So oughtest thou to enter in-
 to the priuate closet of thine heart ^m,
 and there most earnestly to call vpon
 God.

For


Chap. 45 209 They are free who forsake
of the Imitation of Christ. themselves

For we ^a reade that Ioshua, and the ^u Iosh. 9.14
rest of the Israelites were therefore
deceiued of the Gibeonites, because
they counselled not with the mouth of
the Lord, but gaue light credit to their
faire tale.

Chap. 45.

*That man should not bee too impor-
tunate in his matters.*

L O R D.

 Onne, cast thy burdenvpon
mee ^a; and in due time I ^a Psal. 55.22
will grant thy request.
Looke vpon my comman-
dements, and thou shalt finde greate
profit thereby ^b.

S E R V A N T. O my Lord, I willing- ^b Deut. 6.3
ly refer mine whole cause to thee ^c 4. &c.
for I finde that all my cares doe naught ^d Deut. 12.21.
preuaile. ^e Psalm. 85.8
^c Mat. 25.26
^{&c.}

Oh that I were not so carefull of
worldly thinges, but could euen out ^f 1. Peter. 5.7
of hand vnfaignedly obey thee ^d Luk. 5.11
²⁸

L O R D. My sonne, many times a
man desires a thing, which after-
wardes hee mislikes when hee hath it
once. Because the desires of one
thing doe not long endure, but force
you

you to couet after sundry and diuerse.

Wherefore it is no small thing for a man in the smallest thing to forsake himselfe, and he that will goe forward indeede, must vterly deny himselfe^e, for he who so doth, is most at libertie and safe.

e Luk. 9, 23

Luke, 14, 26

33
f Reu, 12, 9

10, &c

g Mat, 13

24, 25, &c,

11, Tim, 6, 9

10

1, Pet, 5, 8, 9

Mat, 29, 41

But the old serpent^f, an viter enemy to good men^g, cease h at no time from tempting^h ; but night and daye layeth snares to entrap, and ouerthrow the simple.

Wherefore warch and prayⁱ, that ye enter not into temptation.

Chap. 46.

That man hath nothing which good is of himselfe, neither that he should glorie of any thing.

SERVANT.



Ord, what is man that thou art mindfull of him^a and the sonne of man, that thou visitest him? What hath he deserued^b, that thou

a Psal, 8, 4

b Rom, 11, 6

Ephes, 2, 8

c Psal, 144, 3

d Ro, 9, 20

regarde him^c?

O Lord, I may not complaine, if thou doe reiect mee^d: neither reason with thee, if thou denie my requests.

But

Chap. 46 211 *Ambition the poison of the soule
of the Imitation of Christ.*

But thus may I truly both thinke
with my selfe, and say Lord, I am no-
thing, I haue no goodnes of my selfe ^c *e2. Cor. 3.5.*
but naked came I out of my mothers *2. Cor. 4.7.*
wombe ^f, and naked shall I returne *Job. 1.21*
thither. *Ecc. 3.14*
1. Tim. 6.7.

If thou assist me not, and inwardly
instruct me, I faint utterly, and become
dissolute ^g.

But thou Lord, alwaies art one, *Ps. 51.10*
and abidest the same for euermore ^h, *1. & c.*
thou art alwaies good ⁱ, righteous ^k, *h Ps. 102.12*
and holy ^l; for thou doest all things *Eia. 44.6*
well, righteously, purely, and with wis- *i Ps. 5.4*
dome ^m. *k Deut. 3.2.4.*
1. Pet. 1.15
m Ps. 134.1
2. & c.

But I alas, am more prone to come
rather backward then forward; I con-
tinue not euermore at one stay ⁿ, be-
cause I am subiect to alteration, like *n Job. 14.7,8*
the time.

Notwithstanding, if thou reach
foorth thy helping hand, I shall speedi-
ly be comforted ^o, for thou without *o Ps. 16.8*
mans aide canst assist, and so streng-
then mee, that my countenance no
more shall alter and change diuersly & *p Ps. 104.2*
my mind shall be fixed and waite vpon
thee alone.

Therefore did I know, while ei-
ther I couet the zeale of the spirit, or
am driuen by some occasion to seeke
thee

The third booke

thee (for there is none that can comfort me) how to contemne the comfort of this world ^q, doubtles I should both hope well of thy fauour, & looke with ioyfulnesse sometime for the gift of thy consolation ^r. Finally, if it fall out well with me, at any time, it is of thy goodnesse ^f: I am but vanitie in thy sight ^t, of none account ^x, mortall ^x, and fraile ^y.

Whereof then doe I boast? Or why couet I to be had in admiration? Euen of nothing ^z: but that is vanitie, Doubtlesse, a most pestilent and vaine thing ambition is, it both draweth man away from the true glory, and spoiles him vtterly of Gods eternall fauour ^a.

For while man pleaseth himselfe, he displeaseth thee ^x. while he seeketh the praise of men ^c, he leaseth the true vertues of the minde.

But the true glory and true reioycing is, for a man to glory not of himselfe, but of thee ^d: and to reioyce of thy name, not of his vertue, or any thing besides, but onely for thy sake.

Wherefore praised bee thy name, not mine; extolled be thy works, not mine: let thy holy name be magnified ^e, let me haue no praise at all.

^q 1 Ioh. 2.15
16

^r Ioh. 16. 22

^f Iame. 1. 17.

^t Psa. 39. 11

^x Pl. 144. 3

^y Pl. 89. 48

^a Psal. 49. 10

^z Ioh. 14. 22

^c Ier. 9. 23.

^d Iam. 2. 11.

^e Iames. 4. 6

^x Eccle. 10. 7

^y Luk. 18. 6

^z Ioh. 5. 54

^a Ioh. 12. 43

^c Ier. 9. 23.

^d 1. Cor. 2. 17

^e 18

^f Psal. 96. 1

^g 2. 3. &c.

^h 1

ⁱ 2

^j 3

^k 4

^l 5

^m 6

ⁿ 7

^o 8

^p 9

^q 10

I will euermore glory in thy praise^f,
of my selfe I will not, except it be of
mine infirmities^g.

1Psa. 106. 47

Let the Iewes receiue honour one
of another^h, I will seeke that which
commeth of God alone.

g 2. Co. 11. 3

2. Co 12. 5

h Ioh. 5, 44

All the glorie, the credit, the esti-
mation of this world, if it be compared
with that euerlasting glory of thineⁱ,
what is it but meere vanity and foolish-
nesse^k.

Wherefore, O my truth^l, my mercy,
my God, O blessed Trinitie, to thee be
praise^m; and honour, and glorie, and
power for euermore, Amen.

1Re. 21. 23

24. 25. 26

k Eccl. 10. 7

9

12 & c

l Psa. 25. 26

m Reu. 5. 13

Reuel. 7. 12

1. Tim. 1. 17

2. Tim. 4. 18

Chap. 47.

*That the praise of this world is to
be contemned.*

L O R D.



E not thou troubled my
Sonne, though thou see
others extolled, and esteem-
ed, and thy selfe despi-
sed. and contemned^a.

a Iames. 1. 3

Cast the eies of thy mind vpon me,
and. I warrant thee, thou wilt brooke
thy contempt well enough.

b Mar. 9. 29

S E R V A N T. O Lord we are blind
and

and alas. easily seduced with vanitie ^c,
^e Gen. 6. 3 If I looke well into my selfe, I am not
hurt of any thing, so that I haue no
^d Dan 2. 14 cause to complaine of thee at all. ^d But
for that I haue both many times and
griuously ofen led thee, all thy crea-
tures doe rightly arme themselues a-
^e Gen. 3. 17 gainst me ^e.
18

Therefore praise and honour, and
glory belongeth to thee, but to me
shame and contempt ^f.
^f Dan. 9. 7. 8

And except I frame my selfe pati-
ently to beare the contempt and de-
spight of all men ^g, I shall neuer attaine
either a quiet mind ^h, the light of thy
spirit, thine euerlasting societie ⁱ.
^g Plal. 123. 2
^h 1. Pet. 2. 21
ⁱ Mac. 11. 29
^j 1. Tim. 2.
11. 12

Chap. 48.

That we must not rest or depend
vpon man.

L O R D.



Y Sonne, if thou for amitie
and friendship sake, repose
any confidence in man, ne-
uer looke to be quiet and
at rest ^a. But if thou beake thy
selfe vnto the immortall and euerla-
sting truth ^b, at the departure of thy
friend, thine heart will not be trou-
bled.

^a Ioh. 14. 27

Ioh. 16. 33

^b Psal. 118

^c Psal. 146.

verse 3, 4.

^d Psal. 147. 2

bled.

On me should thy loue bee grounded, & for my sake ought euery good man to be loued ^c, & the more dearly ^{c 1, Pet. 3. 8, 9}
^{1, Pet. 4, 8}
^{1, Theff. 3, 2}

Without me friendship cannot last, ^{1, Ioh. 2, 17, 18}
neither is it true, and pure loue which I couple not together.

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seeme to bee without all comfort ^d.

So much the nigher is man to God, ^{d Matt. 10, 33}
as he is farther from the comfort of ^{1, Cor. 7, 31}
this worlde: and so much the more highly doth hee ascend vp to God, as the more deeply hee descendeth into, and despiseth himselfe.

But hee who arrogates any good thing to himselfe, letteth the fauour of God from dwelling within him. For the holy Spirit doth alwaies seeke a mecke and humble minde ^e.

Couldst thou once bring thy selfe vnto nothing, and renounce the loue of this world, surely I would come, ^{f 1, Iohn. 2,}
and poure vpon thee most singular ¹⁵
benefits. But while thou lookest vpon ^{Ioh. 12. 25}
creatures, thou loosest the sight of the Creator ^h.

Learn in all things to maister thy selfe for thy makers sake, so shalt thou ^{h Iam. 4, 4}

thou attaine vnto the knowledge of God.

Euen the vilest thing loued, and looked vpon vndiscreetly, doth de-
i Mat. 10. 37 file a man, and hinder him from hap-
Matt. 2 1. 1 pinesse.
2. &c.

Chap. 49.

Against vaine and worldly knowledge.

L O R D.



Y Sonne, bee not thou ca-
 ried away with the faire and
 subtile speech of mā. For the
 kingdome of God is not in
 word, but in power ^a.

a 1. Co. 4. 10 Listen to my wordes, for they in-
b Pla 119. 97 flame the minde ^b, lighten the vnder-
c Psal. 119. standing ^c, set men on fire ^d, and bring
verse 230 the true comfort ^e.
105

Psa. 19. 7. 8 Reade nothing with a minde to
d Jer. 23. 29 seeme the more learned onely, or
c Psa. 19. 8 wise: but to mortifie thy sinnes. For
Psa. 119. 59. this will more profite thee, than the
111 knowledge of many obscure and hard
 questions ^f.

f 1. Co. 13. 3 Though thou haue reade much, yea,
 at the last thou must bee faine to come
 to one principle ^g.

g Lu. 10. 42 I onely teach men wisdom, and

of the Imitation of Christ. ,

I(not men) giue vnderstanding to the
simple h: so that they, whom I speake
vnto, doe easily prooue wise, and pro-
fit much in the spirit.

bro 1. 4.
Prou. 2. 6.
Mat. 11. 26.

Woe to them who seeke manie
thinges of man, and neglect the waie
to serue me^l.

i Mat. 23. 23.
24. &c.

The time will come, when the ma-
ster of maisters, the Lord of Angels e-
uen I shall appeare, to take an ac-
count of all men, and to examine the
conscience of euery one k: then will
I search Ierusalem with lightes, and
discouer those thinges which laie hid
in darknes^m, at what time tongues
shall cease, and knowledge doe noe
goodⁿ.

k Mat. 25. 19
20. &c.
31
32 &c.
l Zeph. 1. 12

I euen I doe so lift vp the humbled
mind, that in a moment it shall con-
ceiue more knowledge of the eternall
truth^o, than anie man by ten yeares
studie can attaine vnto.

m 1. Cor. 4. 5
n 1. Cor. 13. 8
o Mat. 10. 19
20
Mark 13 10
Luke. 21. 14
15

I teach neyther ianglinglie to dis-
quiet, nor diuersitie of opinions to
distract, nor ambitiously to get fame,
nor contentiously to obtaine victorie,
by force of argument.

p Math. 5. 3
4. &c
q Luk. 9. 23
r Matt. 6. 33
s Ioh. 8. 50

I teach how to despise the world r:
to loath thinges present q; to seeke and
sauour eternall r, to flie vaine glory r:
to suffer iniuries t; to trust in meeⁿ;

54
t Matt. 5. 44.
45
u Ioh. 14. 12

M. r.

with

The third booke

x Ioh, 14, 14 without mee to couer nothing x, and
 y Mat, 10, 37 to loue mee highly and zealously aboute
 all y.

For by louing mee some haue so pro-
 fitted in heauenly thinges, that to the
 admiration of men they haue spoken
 z, and haue gotten more by forsaking
 all a than by any study.

But to some I speake common, to o.
 ther speciall thinges, to some I com-
 fortably appeare in outwarde signes
 and figures, to others my secrets ap-
 peare as clearly as the light b.

The scriptures indeede speake one
 and the same thing c, yet teach they
 not all men alike d: but I teach truth
 in the inwarde partes e, I search the
 hart, and I knowe the thoughts
 pricke forward to well dooing h, and
 giue to euery man that vvhich is need-
 full i.

Chap. 50.

*That wee should not couet after earthly
 and outward thinges.*

L O R D.

MY Sonne, remember that thou
 bee ignorant of many thinges
 a, and that thou esteeme
 thy selfe but for a deade man in this
 worlde,

world, euen for him to whom the whole world is crucified *b*. Thou must *b Gal, 6, 14*
ouerpasse much as though thou heardst not; and thinke alwaies on that which belongs to thy peace *c*. *c Lu, 3, 9, 12,*

Better is it to turne from those things which mislike thee, and to let euerie man haue his owne saying, then to contend with brawling words *d*. *d Ro, 13, 13*

If thou be at a good point with God and haue his iudgement alwaies in thy minde *e*, thou shalt the more easily beare, if thou be overcome. *e Ecc. 18, 23*

SERVANT. O Lord to what passe are wee come, Behold, if wee loose a temporall thing, we lament, for a little profit we run and labour, yea though it bee all the night long, but the losse of our soule wee vtterly forget *f*. That *f Matth, 26*
which little, if any thing at all profits, we seeke after, but that which is *Luk, 9, 25*
most necessarie *g*, wee vtterly neglect, so gladly doth man addict him *g Luk, 10, 41, 42*
wholy vnto outward things, and without speedie repentance
welter in the
same *h*. *h 1, Ioh. 2, 13*

Chap. 51.

That euery man is not to be credited,
and that by words we ea-
sily offend.

SERVANT.



Lord, help me now in this
trouble: for vaine is the
helpe of man ^a.

How often haue I beene
deceiued where I lookt for

faith ^b Again there I haue found it,
where I lookt for none. So vaine is
the trust in men ^b: but in thee O God
alone the saluation of the righteous
doth consist ^c.

We thanke thee ^d, O Lord our
God, for all whatsoeuer betideth vs
miserable and weake ones, which are
easily deceiued and changed with a
little.

What man is he that so wisely and
circumspectly behaues himselfe in all
things that he is neuer deceiued, nor
commeth into danger ^e.

Yea, he who trusteth in the Lord ^f,
and serueth him with a simple mind,
doth not so easily and soone offend:
and though he fall sometime into trou-
bles, and perils, yet either speedily
he

^a Psal. 60. 11

^b Psal. 108.

^c Ps 37. 39

^d 1. Theff.

13. 2

^e 1. Theff. 5. 1

^f Iam. 3. 2

^g Psal. 125. 1

he escapeth, or is strengthened, so that he can indure them. For thou Lord continuest with them vnto the end, who put their trust in thee ^g.

Hard is it, yea doubtlesse it is verie hard to finde such faithfull friends as will sticke by vs in all extremities, but thou Lord, thou onely art faithfull ^h in all things, neither is any like vnto thee ⁱ.

Oh how wise was that good soule, that said, My minde is rooted, and built in Christ ^k! were I at that staie, my mind so easily would not be troubled with worldly feare ^l, neyther should the dartes of bitter words ^m disquiet me.

But who can foresee all thinges? Who can auoide miseries to come? Now, if things though foreseene, hurt many times, how much more grievously will things nothing foreseene annoy?

But alas, wretch that I am, why haue I not better looked on my selfe? Eyther, why so lightly haue I put confidence in others? Hereby we declare our selues to be men, and that frailement too ⁿ, albeit many vnrightly account, and flatteringly doe call vs Angels.

g Psal. 31. 1.

24

Psal. 94. 14

Psal. 7. 11

h Deu. 22. 40

i Deut. 32

32

k Col. 2. 6.

l Psal. 56. 4.

m Psal. 6. 4

n James. 5.

Whom shall I credit, Lord, vvhom?
but onely thee, vvho art the very truth,
and canst neither deceiue, nor be de-
ceiued.

Ioh, 14, 9

tom. 3. 4

Pl. 119. 11.

roman, 3, 4

Iam. 3, 2

eccl. 14. 7.

eccl. 2, 8

For all men doubtlesse be lyers,
and vveake, and vnconstant, and fraile,
especially in vvords, that rashly hand
ouer head, euerie thing may not bee
credited, whatsoeuer colour of truth it
beare.

Therefore not without great cause
and vvisedome thou diddest forewarne
to bevvare of men, and foretell, that
a mans enemies should be those of his
houshold, and say that such are not
to be beleueed, vvho say, Lo here hee
is, or there he is.

Matt 10, 17

Mica 7. 6

Mat. 10, 35

Matt. 24

Mk 13. 21.

This haue I learned to my losse,
God grant I may prooue the more
vvise, not foolish thereby.

Play the vvise man, said one, play
the vvise man, and that I tell you, keepe
to your selfe. Which thing I did, thin-
king none should haue vnderstood the
same: but aftervvard he that vvilled me
to be silent, could not keepe it secrete
himselfe, but forthvvith bevvrayed him-
selfe, and betrayed me.

From such tatlers, and vndiscreete
men, O Lord, deliuer mee, that I
may neyther fall into their hands,
nor

nor fo'llow their kinde of dealing. Let my mouth vtter continually the truth ², and remoue away farre fro mee a dissembling tongue ³. For my part is not to doe that to another, which I would not haue done to my selfe ².

x Prou. 8. 7
7. Psal. 34
13

Oh how good is it, and what quietnesse doth it bring to say nothing of others, nor to beleeue euery thing, to speake little, to open our selues but to fewe, to seeke after thee, which knowest our mindes ², not to be caried about with euery blast of words: but to couet that all, both inward, and outward things may bee finished and brought about according to thy will and commandement ^b.

x Matt. 7. 12
Luk. 6. 31
Tobit, 4. 15

Oh, how necessarie to the keeping still of Gods fauour is it, to shunne the pompe of this worlde, not to couet those things which are wonderfull in sights ^c but to follow, and withall diligence to pursue that which may bring vs both to amendment of life, and to zeale of gladnesse ^d.

a Ro. 8. 37
Iohn, 2. 23

b. Iam. 1. 18
19. & c.

How many hath vertue knowne, and ouer hastie commended, endamaged: Againe, to howe many hath the same done good, beeing vsed in silence ^e in this miserable life,

c Luk, 16,
25

d Timot. 6.
18
2. Tim. 3, 23
Titus. 2, 12

e Esa, 30. 15

The third booke

which is altogether counted a tentation and miserie^f.

^f Iob. 7. 1
&c.

Chap. 52.

That wee ought to repose our confidence in the Lord when we are pierced with the darts of slaundring tongues.

L O R D.

^a Psal. 112.

7 8

MY sonne, shewe thy selfe constant, and trust in mee. For what bee words^a, but words? which flie aboute the ayre, yet hurt not so much as a stone?

^b Mat. 5. 11

If thou art faulty, amend thy selfe, if not guilty of any crime, studie to suffer the slander patiently for Gods sake^b. At the least beare with ill words sometime, though as yet thou canst beare no great blowes.

^c Mat. 10. 26
Luk. 12. 4

Why doe such trifling things disquiet thee, but onely because thou art carnall as yet, and hast more regard of men^c, then is meet?

For because thou fearest to bee condemned, thou wilt not bee reprehended for thy faults, but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

thou shalt see that both the world, &
a vaine care to please men ^d doth liue ^{d Gal. 1. 10.}
within thee.

For by shunning to be corrected &
blamed for thine offences, thou gi-
uest most euident arguments; that thou
art not truly modest, and that neither
thou art rightly dead to the world, nor
the world to thee ^e.

^e Gal. 6. 14
Romans, 6. 3

But listen thou vnto my words, and
thou wilt not passe vpon the wordes,
yea of ten thousand men ^f.

^f Psalm. 3. 6

what if all the worst wordes that
may be inuented were spoken against
thee, they could not hurt thee one
iota, if thou wouldest beare ^g, and e-
steeme them but as moles? For they
cannot pluck so much as an haire from
thine head ^h.

^g Mat. 5. 21.

^h 2. Sam. 14
verse. 11.

But he who is either weake of cou-
rage, or wicked of conuersation, is ea-
sily moued with euill wordes. But
he that trusteth in me and dependeth
not vpon his owne iudgment, is
voyde of this worldly and fleshlie
feare ⁱ.

ⁱ Mat. 10. 30,
A& 27. 35

ⁱ Psalm. 56. 3.

For I both iudge and knowe all se-
crets ^k, I know what and how euery
thing is done ^l I know both who of-
fereth, and who suffereth iniurye.
This proceedeth fro me and through

^k 1. Cor. 5.
Reue. 2. 23.
^l Heb. 4. 12.

The third booke

m Amo. 3. 6 my permission^m, that the thoughts of
Mat. 10. 16. many hearts may be opened^m.
 18. &c.

n Luk. 2. 35 I will iudge both the guilty, and the
 o 2. Cor. 5. 10 guiltlesse^o; but first it is my minde to
Iohn. 5. 29 try them both by a secret iudge-
 ment.

p Psal. 116. 11 The witness of men deceiveth^p ma-
 ny times; but my iudgemente is true^p
q Rom. 3. 2. ^q, and shall neuer be ouerthrowne. But
Roma. 3. 4 that commonly is hidden, and knowen
r Psal. 36. 6, but of a fewe^r: yet for all that it ne-
s Psal. 19. 9 uer dooth, or can erre^s, albeit in the
Psalms, 67. 4o iudgement of fooles it seeme scarfe in-
 different.

Therefore it is good to appeale vn-
 to me in euerie iudgement, and not to
 to follow priuate affection^t.

t Matt. 7. 1 The righteous man is neuer moued
 a^u by any crosse that G O D doth send;
Roman. 2. 1. neither doth he either greatly way slan-
 2. 3 derous reports, or vainly reioyce when
1, Cori. 4. 3 he is excused by other men. For hee
 4 considereth that I am hee who search
2. Psal 9. 1. 4 the hearts, and the reins^x, and
 5. &c iudge not according to the outward
3 Psal. 7. 9 person, or appearance^y. For that com-
Reue. 2. 23 monly. I condemne^z, which in
y Rom. 2. 11 the iudgemente of man is commen-
1-Pere. 1. 7 ded.
z Luk 16. 15

SERVANT. O Lord God, who art
 a righteous iudge, strong and pati-
 ent

ent, knowing the frailtie and-wicked
nes of men, be thou my strength, and
confidence ^a: For mine owne con-
science will not serue mee ^b: thou ^{1, Psalm. 7. 1.}
knowest that which I know not. There- ^{Psalm. 16. 2.}
fore my part was to humble my selfe ^{b, 1, Co. 4. 3}
when I was reprooued, and to take it ⁴
patiently ^c: which I haue not showne, ^{c Pro. 13. 16}
forgiue me ^d; O Lord of thy mercie, ^{Prou. 15. 5}
and so blesse me, that hereafter I may ^{d Mat. 6. 12}
shew my selfe more patient. For thy
singular mercie ^e dooth more serue ^{e Ro. 3. 24}
to the attainement of pardon, than
the opinion of mine owne righteous-
nelle to the defence of my secret con-
science. And albeit I thinke my-selfe
cleare from sinne, yet am I not there-
by iustified ^f. For without thy mercie ^{f 1, Cor. 4. 4}
no man can be saued ^g. ^{g Psal. 143. 2}

Chap. 53.

*That for the attainement of everlasting
life all manner trouble must be
indured.*

L O R D.



Y Sonne, Let ne euer trou-
bles breake thee, nor aduer-
sitie, sustained for my sake,
throw the downe: but com-
fort

forte and confirme thy selfe in all extremities with my promise ^a, who am able inough to giue thee most ample and infinit rewards ^b.

Long thou shalt not labour here in this world ^c, neither bee afflicted alwaies. Hope a while longer ^d, and thou shalt see a speedie dispatch of all euils, and the time will shortly come when there shall bee neither troubles nor tumultes any more ^e. Little it is and short, whatsoeuer by time cometh to an end.

Wherefore go to, as thou doost, labour faithfully in my Vineyard, & I will be thy reward be thy reward ^f.

Write thou, meditate, sing, sigh, keepe silence, pray, suffer aduersitie, with couragious heart: For doubtlesse euermore everlasting felicitie deserueth all these, yea and greater conflicts ^g.

One day, God knowes how soone, quietnes will come, and then shal there be neither day, neyther night, as now there is, but light perpetuall without end, brightnes infinite without comprehension, peace which neuer shall decay, and quietnes which euermore shall last ^h. Then thou wilt not say: O that I were deliuered from the bodie of this death ⁱ, neyther cry out on this

^a 1. Co. 10. 13

^b 1. Tim. 1. 17

Reuel. 2. 10

23. 26

Reuel. 3. 5.

^c Heb. 10. 7

^d Reuel. 3. 11

^e Reuel. 6. 7

17

Reuel. 2. 1. 4

^f Mat. 10. 8

Reuel. 12. 12

^g Rom. 8. 18

^h 1. Esay. 60. 16

20

Reuel. 21. 23

Reuel. 22. 5

Rom. 7. 24

this wise ^k. Woe is me that I dwell so long in this world ! For then both death shall bee destroyed ^l, and saluation shall appeare which neuer shall haue end ^m, there is no anguish ⁿ, but blessed ioy, and sweete and vertuous companie shall be.

Oh diddest thou behold the eueralting crownes ^o, or the glory wherewith they, who in this world were contemned ^p, and thought not worthis to liue, doe triumph, withall doubtlesse thou wouldest forthwith debase thy selfe euen to the ground, and desire rather to bee in subiection to all men, than to rule but one: thou wouldest not coiet many merrie daies in this world ^q, but reioyce in suffering troubles for the name of God ^r, and thinke it great gaine to be contemned among men.

Now if thou couldest brooke these things, and let them sinke into thy minde, thou wouldest not once complaine ^s. For are not all troubles to be sustained for eternall life sake ^t? or is it so small a thing to get or to forgoe the kingdome of heauen ^u;

Lift vp thine eyes, man, vpon heauen: behold with mee how all my Saints who haue past the sharpe conflicts

k Psa. 120.5.

6

l Hos. 13.14.

m 1. Cor. 15.55

n Reu. 20.6

14

o Reu. 21.4

p 1. Tim. 1.12.

q Reu. 2.10

r 1. Cor. 4.10

s Heb. 11.33

34-35

t Phil. 1.23

u Acts. 5.42

v Ro. 12.12

w 2. Cori. 6.4.5

x James. 1.2.3

y Rom. 8.18

35

36

z Mat. 6.26.

The third booke.

⁊ Matt. 25. 2 flicts of this world, reioyce now ⁊ how
 23. 24 they now see'e comfort, how they be,
 Luk. 16. 25 where they would bee, how they rest
 ⁊ Reu. 7. 14 and shall euer rest with mee in the
 15. 16. 17 kingdome of my Father ⁊.
 Reuel. 21. 4

23

24

25

Chap. 14.

*Of the happinesse of the life to come, and
 of the miseries of this pre-
 sent world.*

SERVANT.



Most blessed mansion of
 the eternall Citie^a, O
 most bright day of ever-
 lastingnesse, the which
 is neuer obscured by any night^b but al-
 waies inlightened with the most glo-
 rious truth. A day of continuall ioy, of
 continuall quietnesse, and happie state
 of perpetuicie.

Oh that that day had once appea-
 red^c, and that this world had once
 an end.

That day doubtlesse shineth to the
 Saints in perpetuall cleerenesse, but
 yet a farre off^d, and as it were darkly^e
 because they bee pilgrimes in this
 world^f as yet.

The Citizens of heauen they see

the

⁊ Re. 21. 10

11

12 &c.

b Esa. 49. 10

Esa. 60. 19

20

Reuel. 7. 15

Reuel. 21. 25

c Psal. 43. 3.

Phillip. 3. 7.

8

d He. 12. 13

e 1 Cor. 13. 12

f 1 Pet. 2. 11.

Heb. 11. 13

of the Imitation of Christ.

the ioyfulneſſe of this daye: but the banished children of *Eue* do sigh, because the day of this life both shorte, and euill^f, is full of troubles and disquietneſſe^g, full of griefe and anguish where man defileth himselfe with so many sinnes, entangleth himselfe with so many feares, busied with so many cares, with much curiositie distracted, enwrapped with much vanity, inclosed about with such errors, consumed with such labour, oppressed with tentations, weakened with pleasures, and vexed with pouerty^h.

f Gen. 47. 9.

psalm. 39. 5

g Gen. 3. 16

27

Ephes. 6. 12

12

2. Tim. 2. 1

2. 3. 4. 5

h. 2. co. 11.

23, 24

25, &c.

Oh when shall these manifold troubles haue an ende? When shall I bee deliuered from this miserable seruitude of sinne? Oh Lorde, when shall I think, but onely vpon thee; when shall I reioyce my fill in thee; when shall I without all manner let, without all griefe either of minde, or bodie^k, enioy true libertie, peace on all sides be found peace: peace I meane continually, and trustie, peace within and peace without, and peace on all sides without disturbance^l.

i psal. 16. 11

k Ro. 7. 23

24

Philip. 1. 23

l Reu. 21. 4

23. 24. 25

Reuel. 22. 3

7

5

O God Iesus, when shall I beholde thee face to face: when shall I contemplate the glorie of the kingdome, when

1. Co. 15 when wilt thou bee all in allⁿ to mee?
 werle. 28 or when shall I bee with thee in thy
 kingdome, which thou hast prepared
 for thy beloued from the foundations
 of the world P;

Mat. 25. 34 I am leste here euen succourles as a
 1. Cori. 2. 9 banished manne in the lande of mine
 Eph. 6. 10 enimies, where continuall warre is^o,

1. Pet. 5. 8. 9 and much miserie P. O giue me com-
 P Gen. 47. 9 fort in my banishment, and ioy in my
 q Pla. 27. 13 troubles, in as much as with al the de-
 Psalm. 42. 1 fire of mynd I sigh and long for the^q.
 For all the comfort which this worlde
 doth minister, is euen burdensome to
 me r.

1. Gal. 6. 14 To enioy thee is al my desire s, yet
 s Phi. 1. 23 can I not apprehend thee. I wish to
 abide in heauenlye thinges yet earth-
 1. Wil. 9. 14 lie and vnmortified affections^t keepe
 15 me downe. In minde I woulde subdue
 all things, yet against my will I am
 compelled to serue the flesh^u. Thus
 y Rom. 7. 19 vnhappy man that I am, I sigh with
 23 my selfe, and am greuous to my selfe
 whilest my spirit soareth vwarde, and
 my flesh bendeth downewarde^x. Oh
 what a comfort feele I inwardlie y,
 when meditating of heauenlie thinges
 I am assaulted suddenlye euen with a
 swarme of carnall cogitations^y

Wherefore, O my God, forsake me

not

not, neither cast mee away in thy displeasure ². Oh scatter with the brightness of thy lightening all the imaginations which the enemy doth cast in, shoote forth thine arrowes and disperse them ². Call home my senses vnto thee; make mee to forget all worldly things, and to throw away and contemne the cogitations of wickednesse. ^{a Psal. 27. 9}

O succour me, eternal veritie ^b, that no worldly vanitie may carrie mee away! O come celestiall sweetnesse, that all vncleannesse may auoide at thy comming ^c. ^{b Psal. 43. 3}
^{Ioh. 14. 6.}

This also I am to craue at thy hands, that it would please thee mercifully to pardon, and forgiue mee, though I haue other thinges in my minde when I pray, besides thee: For to say the truth, I am wont greatly to bee distracted; and many times there am I not, where bodily I sit, or stand, but whither my cogitations carie me. Verily there I am where my cogitation is. Where my thoughts are commonly, there is that I loue. And that which either I loue naturally, or customably do like, comes easily into my mind. ^{c Psal. 63. 1}

This made thee, O truth ^d, to say ^d Ioh. 14. 6
Where

• Mat. 6. 21

Where your treasure is, there will your hearts be ^e. If I loue heauen, I wil gladly thinke on heauenly thinges; if the world, in prosperitie I am iocund, and pensue in aduerlitie; if the flesh, myne imaginations are fleshly ^f; if the spirit, to thinke on spirituall things wil be my delight. For whatsoeuer I loue, I gladly both speake of and heare of, and thinke therof earnestly when I am at home.

• Rom. 8. 5.

Wherefore vndoubtedly hee is an happy man, who for thy sake, O Lord doth forsake all thinges ^e, offer violence to nature ^h, and crucifie his carnal affections ⁱ through the zeale of the spirit, that his conscience beeing at quiet ^k he may offer vnto thee the sacrifice of deuout prayer, and be meet to bee admitted into the companie of Angels ^l, all earthly things being excluded ^m both inwardly and without.

• Matt. 19

27, 28. 29

Luk. 5. 11

Luk. 9. 29

h Mat. 11

12,

1 Col. 3. 54

Galat. 6. 14

k Heb. 9. 14

l Heb. 10. 34.

m Roman. 6.

35, 36

n Cor. 9. 24

Chap. 55.

25 Of the desire of eternall life, & of the good things promised to such as fight.

L O R D.

MY sonne, seeing thou perceiuest thy selfe to bee indued from aboute with a desire
of

of eternall happinesse, and couetest to
go from the tabernacle of thy bodie
a, thereby to beholde the bright- 2, Cor, 5
nesse of my glorie without shadow of 1, 2
turning b, open thy minde, and re- 2, Pet, 1, 13
ceiue with greedinesse this holy inspi- b Iam, 1, 17
ration: 14

Giue high thanks c vnto almightie c Eph. 5, 20
God for dealing so graciously with 1. Thess. 1. 3
thee, for visiting thee so mercifully, 1 Thess. 5. 18
for stirring thee vp so zealously, for hel-
ping thee so mightily, that of thine
owne weight thou fall not downe vnto
earthly things d.

Neither shalt thou attaine there- 15
unto by thy owne endeouours and co-
gitations, but by the meere grace and
faueur of God e, that as in all other c Rom, 5
vertues thou shouldest goe forward, so 10 28
especialy increase in modestie, prepare Phil. 4. 13
thy selfe vnto battels to come f, and f Luk, 9, 23
endeuour to cleaue to me with all thy 1 Tim 6. 18
strength g, and to serue me alwaies with 12
a burning affection. 2 Tim, 2. 2.
g Deut, 6. 5
Matt 22, 37

My sonne, the fire burneth many Mar. 1 2, 29
times, yet neuer doeth the flame as- 30
cende without smoake k, so diuerse Luke, 10, 7
ourne with desire of heauenly things h Eccles. 1 2
and yet are they not free from the i Matth, 13
temptation of carnall affections i, and 20: 28
therefore for the onely glory of God
they

^k Ioh 6.26 they craue not these things ^k the patient bearing whereof they desire so earnestly at his hands.
^{Ioh. 12. 5. 6}

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh after priuate commoditie^l.

¹ Mat. 6.24 Craue not that which may bring eyther profit or pleasure to thy selfe, but
²⁵
^{1.} Cor. 13.5 what is acceptable in thy sight ^m, and
^m Mat. 6.9. for the aduancement of my glory. For
¹⁰
^{Matt. 26} 39ⁿ if thou haue a right iudgement, thou
⁴²
^{Luke. 22. 42} wilt preferre and follow my decree before thy desire, yea or whatsoeuer may be desired.

I know thy desire, and I haue heard thy often gronings. Thou wouldest presently enjoy the glorious freedome of the sonnes of Godⁿ. Presently thou art delighted with the euerlasting
ⁿ Phil. 1. 23
^o Reu. 21. 4
^p Eph. 6. 10. house and celestially cōtrie replenished with all ioy^o. But that houre is
¹
³ Pet. 5. 8. 9 not yet come, and the time is yet otherwise, euen a time of warre^p, of labour^q, and of triall^r. Thou wishest
^q Gen. 3. 17
^{18. 19}
^r Job. 7. 1. 2. that once thou haddest attained the
^s Act 1. 4. 22
^s Phil. 1. 23 chiefe felicitie^s; but yet thou canst not haue the same.

I am he, saith the Lord, whom thou must looke for, vntill the kingdome of God

God do come. Yet longer thou must bee tried in the world, and exercised in many things ^e. Sometime I know ^{t Eccl. 2. 1.} thou shalt be comforted, but not fully and continually. Wherefore shew thy selfe constant and valiant, both in doing and also in suffering things contrarie vnto nature ^u. 2.5

Thou must put on the new man ^x, and change thy conditions. And manie times thou must both doe those thinges which thou wouldest not ^y, and omit that which thou wouldest doe ^z. 3

Others in their dealings shall prosper but thou shalt not ^a. the sayings of other men shall be heard, thine shall be contemned ^b. Other men shall obtaine their sutes quietly, but thou shalt suffer the repulse ^c. others with mightie commendations shall be extolled, but no word shall be made of thee ^d, other men shall be preferred vnto hie offices, but they shall judge thee to be good for nothing ^e. For these causes thy nature will bee troubled sometime, and suffer greate conflicts: but much good shalt thou get thereby bearing it in silence ^f. 19

By these and such like, the faithfull seruant of the Lorde is tried often times. 19

u Dan. 10. 2

Ephe. 3. 13.

x Eph. 4. 24

Roman. 6. 4

Col. 3. 9. 19

y Mat. 11. 12.

z Rom. 7. 16.

a Psalm. 73

1. 2. & c.

b Matth. 10

12. 17. & c.

c Psal 12. 3.

d Ioh. 15. 18.

e 1. cor. 1. 21

f Esa. 30. 13

Luke. 21. 19

times whether hee can denie, and breake himselfe of his owne will in all

§ Luk, 9, 23, things.

24 And surely thou hast most neede to bee mortified therein; namely, to see and to suffer those things which naturally thou canst not brooke, especially when things, in thy iudgement, absurd and hurtfull, are enioyned thee. Wherein, for so much as thou darest not resist the higher power, whereunto thou art subiect, it seemeth hard in thine opinion to obey the commendement of another, and not to follow thine owne minde.

§ Matt, 26

39, 42

Luk 22, 42

Iohn, 5, 34

Ioh, 5, 30

Iohn, 6, 38

Ephes, 6, 6

Ro, 14, 11

Phil, 2, 10

Rom, 13, 1

1 Pet, 2, 13

But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labours of thine, and doubtlesse thou wilt be so farre from sustaining them grievously, that most sweete, and great comfort thou wilt take of thy patience.

For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euermore lasting will in the heauens. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt finde. There abundance of all good things thou shalt haue, without feare of loosing them. There thy will together with mee shall ne-

Ioh, 17, 14

Ioh, 2, 17

1 Cor, 2

9, 10

uer couet after any outward or priuate things °. No man there shal resist thee, no man complaine of thee, no man trouble thee any maner of vway, but what thou canst desire shall bee present, and satisfie the desire of thy mind abundantly p.

There vwill I render glorie for reproch sustained q, the garment of gladnesse r for heauinesse, for the lowest roome, a kingly throne for euermore t. There the fruite of obedience shall appeare u, the labour of repentance shall reioyce v, and humble obedience shall gloriously be crownded x.

Wherefore doe thou modestly obey al men y, and neuer care vwho speakes or commandeth, but giue thine earnest endeouours to take it in good vworth, whatsoeuer is spoken, & faithfully to fulfil that whatloeuer is required at thine handes, howloeuver it be either by vvord or signe, yea vwho so euer, be he thy better, or thy equall, or thine interiour that vvould haue it done.

Let other men seeke other thinges, let others glorie in vwhat they vvill, and bee commended of the vvorld euen to the skies, but do thou reioyce vwhen thou art reproched z, vwhen thou dost

execute

o Ion. 17. 24.

p Reu. 7. 14.

15. 16. 17.

Reu. 21. 4.

23. 24. 25

26

Reu. 22. 6

q Wil. 5. r

2 & c.

t Esa. 61. 4

u Marth. 25.

34

v Reu. 22. 14

w Ioh. 3. 5.

x Ezech. 28.

21. 22.

y 2. Tim. 2

11. 12.

Col. 3. 4

z 1. Pet. 2. 13.

x Mat. 5. 12.

12

Acts. 5. 43

Gal. 6. 4

1. Cor. 1. 2 execute my will ^a, and promote my glorie, and let this be thine onely desire, that God may bee magnified alwayes in thee, whether it be by life or by death ^b.

Chap. 56.

How a man oppressed with troubles ought to yeelde himselfe to the Lords will.

SERVANT.



Eternall God, and heauenly father, I yeelde thee immortal thanks, for that thou dost what thou wilt, ^a, and wilt nothing but that is good, ^b.

Let mee thy seruant reioyce in thee ^c, not either in my selfe, or in any other thing ^d. For thou alone art the true comfort, thou art my hope and my crowne, thou Lorde art my ioy and mine honour ^e. Of thee I haue whatsoeuer I haue, and that not of any merits at all of mine. Thine are all thinges ^f which thou hast either giuen ^g or made ^h. I poore soule, worne out with labors euen from my youth, and grieued in minde ⁱ, and that in such wise, that sometime I burst

1. Ps. 114.

Matt. 19. 26

b Deu. 32. 4

Mat. 19. 17

c 1. Cor. 1.

31.

d Jer. 9. 23.

e 2. Sam. 22.

verse. 2. 3.

f Psal. 18. 2.

g Psalm. 14. 5

h Psal. 50. 10

i 11. 12

g Iam. 1. 17

h Psal. 136. 5

6, & c.

i Psal. 88. 3

burst forth into teares, and am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation ¹ that I require.

1Psal, 119

verse, 130

If thou giue peace, if thou fill mee ^m Luk 15, 22

with ioy ^m, my heart shall reioyce exceedingly, and deuoutly sound out thy

23

nPsal, 149, 1,

2, &c

praises ^u: but if (as many times thou doest) thou hidest thy face ^o, I shall

oPs, 119, 32,

pLuk, 8, 13

not bee able to runne the way of thy commaundementes ^p, but rather fal-

ling on my knees I shall smite my breast ^q, because it goeth not with me

qPsal, 17, 8.

as earst it did, when thy lanterne lightening me from aboue, I was vnder the

shadowe of thy winges ^t protected

rPsal, 11, 3

4, &c

against euils that rushed vppon

fPsal, 55, 2

me ^f. O righteous Father alwaies to bee

rIoh, 12, 23

praised, the houre is now come ^t, wherein I thy seruant must bee tryed.

Iohn 1. 17,

uMatt, 5, 10,

O most louing Father, meete is it that I suffer somewhat for thy sake ^u,

at this time. O father euermore to bee worshipped, the houre is now

come which from euerlasting thou diddest knowe woulde come, wherein

I for a little time must outwardly so

N

die

die, that inwardly I may liue with thee for euermore, for a little while be contented, to perish as it were in mans opinion, and be afflicted with griefe and aduersitie, that hereafter in the morning of the newe light ^x, I may rise againe with thee, and be glorified in the heauens ^v. O most holy Father, such was thy decree, such is thy pleasure, and that which thou commanded^z is come to passe.

For this benefite thou bestowest vppon thy friend, that albeit for thy sake he must suffer affliction ^a in this world, yet is it but when, and of whom, and as thou wilt giue leaue. For in the world nothing cometh to passe either without thy counsell ^b, without thy providence, or without cause ^{vwhy}.

And assuredly it is good for mee, O Lord, that I haue bin afflicted, that I may learne thy statutes ^c, and caste off all pride and arrogancie of minde.

It is good for me that I am put to shame, that I may seeke comfort from thee rather then of men ^d. Thereby also doe I learne to stande in feare of thine vnsearchable iudgements ^e, who ³ & c, punishest the righteous as vwell as the vicked ^f, and yet none of them without

without equitie and iustice g.

gPsal. 99. 4

I thanke thee, O Lord, for not sparing to afflict me with euils, with bitter paines, griefe and anguish both within and without. None is there of all vnder heauen that can comfort me in this miserie, none I say is there but thou alone my God, and my Lord who art the celestiaall curer of soules h, who both woundest and makest whole againe i, bringest downe to the graue and raisest vp k.

Psa. 119. 75.

hPsal. 147

Matt. 9. 31

22. 29 33

iDeu. 32. 39.

k1. sam. 26

Tobit. 13. 2.

lPro. 29 15.

mMatt. 26

34. 41

Thy correction is vpon me, thy rod teacheth me wisdom l. Lo most louing father, I submit my selfe to the rod of thy discipline m. Strike both my backe and my necke too, that I may turne mine vntowardlinesse after thy will. Make me O Lord, thine humble and godly disciple, as thou hast right well accustomed to doe, that I may euen wholly obey euerie commaundement of thine n. To thee & to thy correction I commend both my selfe and all mine, for better it is to be punished here, then hereafter o.

nPsal. 119

71

oEsa. 55. 6.

Gal. 6. 9, 10.

Thou knowest all, and euerie thing, yea the most secret cogitation in the heart of man, thou knowest p. Thou knowest what shall be afore it come to passe q, neyther hast thou neede to

qHeb. 4. 1.

Rom. 11. 2.

be informed or admonished of those things which are done in the world. Thou knowest wherein I may profite best, and what good aduersitie will doe to the scouring off, as it were, the rust of wickednesse ^r. And therefore vse me euen as thou wilt ^s, and reiect me not for my wicked lifet, which none knoweth so well as thou, yea to say the truth, none knoweth it but thou alone ^u.

O Lord grant me to know those things that I should know ^x, to loue that are to be loued ^y, to prayse that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou doest loath.

Suffer me not eyther to iudge after the sight of the outward eyes ^z, or to giue sentence according to the hearing of mine vnskillfull eares, but with right iudgement to discern betweene thinges both visible and spirituall ^a, and afore all things euermore to seeke after the pleasure of thine heauenly will. For commonly the senses of men in iudging ^b are deceiued, and the friendes of this world by louing onely visible things ^c, are deceiued also.

¹ Wis, 3, 6,

² Pet, 1, 7

³ Lu. 22, 42

⁴ Luk. 8, 13,

^u Ioh, 3, 24

25

^x Ioh, 17, 3,

^y Deut, 6, 5

Matt, 22, 37,

^z Deut, 1, 17,

¹ Sam, 16, 7

Sirach, 42, 1

Iob, 10, 4

⁴ 1. Cor, 2,

10, 11, &c

^b 1, Cor, 2,

7, 8,

1am, 2, 2, 3,

^c Ioh, 2, 15,

16, 17

Is a man so much the better as hee
is greater in the opinion of man ^d the ^d Luke. 16
deceitfull in praising the deceitfull. 19. 20.

the vaine man in extolling the vaine,
the blinde in commending the blind:
the we weake in magnifying the weake;
deceiueth him: and by praying vaine-
ly, he doth verily shame him ^c. For

in truth such is a man, and no more, ^e Ioh. 5. 44
as thou esteemest him to be, as one ^f Iohn. 22. 43
said right well. ^f Francis. the
Minerite

Chap. 57.

*That we are to exercise our selues with
baser workes, when we cannot
do the best.*

L O R D.



Y loone, thou canst not
alwaies abide in the
most earnest and ar-
dent studie of vertue,
nor continue in the
highest degree of hea-

uently contemplation, but of force
through originall corruption, ^a thou ^a Gen. 3. 16
art made sometime to come downe ^{17. 8 c},
vnto inferiour things, and to beare the ^{Rom. 7. 14.}
burthen of this mortall life ^{15. & c.} though ^b Wild. 2. 5
vnto willingly & with grieve. For as long
as thou cariest about a mortall bodie,

c Wil, 9, 15

thou shalt feele the weight and heauynesse of the same c.

d Ro, 7, 24

Therefore in the flesh thou must often groane vnder the burthen of flesh d, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

e Matt. 24

46, 47,

Hsb, 11, 13

14 25

Genes, 47, 9

Ps, 119, 54

Gr Co, 15

51. & c,

h Reuel, 21

i Ioh, 16

22

k Psal, 119

32

Rom, 8, 18

Heere then it is behoouefull to make recourse vnto base & outward workes, to refresh thy selfe in good deeds, and with a strong faith to waite e till I come from on high to visit thee, and to suffer with patience thine exile f, and hunger of minde, vntill I see thee againe g, and deliuer thee from all troubles h.

For I will make thee to forget thy paines, and to enioy fully the inner quietnesse i. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest beginne to traaverse the way of my commandements k, and breake into these words l, the afflictions of this

present time are not worthy the glory which shall be shewed vpon vs.

That

Chap. 58.

*That man should thinke himselfe to deserue
no comfort at Gods hand, but
condemnation.*

SERVANT.



Lord, I am not worthy thy comfort, or any spirituall consolation^a. And therefore thou dost right well^b, when thou forsakest me poore wretch, & leauest me without comfort.

a 1. Cor. 15

9.10

b Psal. 115

79

For though I should poure out euen a sea of teares, yet could I not deserue any comfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so many things so greatly sinned^c. So that were the matter duly considered d I am not worthy the least of all thy comforts.

c Luk. 15. 18

21

d Psal. 69

5. 13. 16.

And yet O gracious and mercifull God, who wilt not that thy workes should perish^e, to declare the riches of thy goodnesse vpon the vessels of thy mercie, thou dost vouchsafe to comfort me hauing no merite, farre

e Ezech. 33

11.

f Ephes. 1. 7

Ephes. 2. 4. 5

The third booke

g Psal. 71. 15. beyond the manner of men g. Neither
Iuk. 15. 22. be thine heauenly cōforts like worldly
23. 24. communications^h.

h 2, Cor. 1. 12 But what haue I done, Lord, that
2. Cor. 7. 4 thou shouldest impart vnto me any spi-
5, 6 rituall comfort at all? Truely that I
i Rom. 11. 5, remember, I hau done no good at all,
6 i & c. k Genes. 6, 5 but alwaies haue beene both prone
Gene. 8. 21 vnto sinne^k and slowe to repent.
Ro 3. 9. 20 And this is so true, as it I shoulde denie
it, both thou wilt finde mee a lyar,
and no man dare stande to excuse
mee^l.

l Tob 9. 2. By my sinnes what haue I merited
& c. 32 but hell and euerlasting fire^m?

m Matt. 25 41 And therefore I plainely, and in-
decide confesse, I am worthy all re-
proch and contempt, and most vn-
worthy to liue among thy sonnes and
seruantsⁿ.

n Luk. 15. 1. And albeit I can hardly be brought
Luk. 18. 13 to do it; yet because it is true, I will
confesse against my selfe my wicked-
ness^o, that so the sooner I may ob-
taine mercie at thine hand.

o Psal. 32. 5. But what shall I, sinner that I am,
full of all manner of shame and infamie,
what shall I say? Surely I haue
p Psal. 52. 11 nothing to say, but euen this: I haue
Psa. 40 11. 12 sinned, Lord: I haue sinned, take mer-
Psa. 51. 1, 2, 2 cie on me, p forgiue me: suffer me yet

a while to bewaile my wretchednesse,
before I passe ouer into the lande of
darkenesse, couered with the shadow of
death ¹.

1 Ieb. 10. 11

22

For what else dooest thou of a gilt
and miserable man require, but that
he afflict and humble himselfe for his
sin ².

1 Eze. 18. 21

For of true repentance & humbling
of the minde, ariseth hope of pardon
³: the troubled conscience is reconciled
vnto GOD ⁴, the fauour of God
which was lost is recovered ⁵, man
is preserved from the vengeance to
come ⁶, and with an holy kinde both
God, and the sorrowfull soule do meet
together ⁷.

Eze. 32. 14

23

1 Psal. 32. 5

15

Psal. 115. 17

1 Heb. 9. 14

2 Zach. 1. 3

3 Matr. 3. 7

4 Luk. 15. 20

I say, the vnfained repentance of
sins committed is the accepted sacri-
fice vnto thee O Lord, sauouring
more sweetely in thy Nostrils than
doth the perfume of frankencense ⁸.

2 Psal. 51. 16

5 Psal. 147. 19

6 Luk. 7. 36

28

7 Psal. 138. 6

8 Psal. 51. 2

9 Cor. 6.

This is the sweet oyntmente which
thou, who neuer despisest the troubled
and humbled minde of man ⁹ woul-
dest should be powred vpon thine ho-
ly feete ¹⁰. This is the place of refuge
against the rage of the enemy ¹¹, here
it is amended and washt away what-
soeuer elsewhere was polluted, and
defiled ¹².

Chap 59.

*Mencruelly minded, find no fauour
before God.*

L O R D.



O N N E , my fauour is
more precious , than that
it wil meddle with outward
things , and earthly plea-

^a Ioh. 14. 27 lures ^a.

Ioh. 16. 33

Phili. 4. 10

^{11. 12}

Wherefore thou must cast off what-
soeuer is a let thereunto ^b , if thou

^b Luk. 9. 23

Iohai 8. 54

^c Mat. 6 6

Mat. 14. 23

^d Luk. 18. 2

^{2. & c}

^u The. 5. 17

¹⁸

^e Luk. 9. 59.

^m Ioh. 2. 15.

wouldest bee replenished with the
same.

Leaue companie ^c , loue to dwell by
thy selfe alone; auoyde communicati-

on ; but poure out godly prayers be-
fore the Lord ^d , that thy minde may

bee stirred vp vnto godlinesse, & kept
from sinne.

¹⁶

^f Mat. 6. 24.

^h Luk. 9. 23.

²³

Luke. 14. 26.

²⁴

Ioh. 12. 25

²⁶

^{34. 10. 2. 15.}

¹⁶

Despise euen the whole worlde and
preferre the calling of God before all
outward things ^e . For doubtlesse thou
canst not both serue me , and delight
in transitorie things too ^f :

Thou must leaue thine acquain-
tance, and deare friendes ^g , and call
away thy minde from all wordly plea-
sure ^h . So doth Peter admonish the

disciples of Christ , that they be-
haue

haue themselves in this world as pilgrimes and strangers i.

O with what a faith and confidence shall he die, who is not kept backe with the desire of any earthly thing k.

But no sicke man can haue such a minde, neither dooth the carnall man perceiue the libertie of him who is spirituall l.

But if he will become spirituall, hee must renounce both strangers, and nigh friends also m, and take heede of none more then of himselfe n.

If thou hast perfectly subdued thy selfe o, thou shalt with more ease vanquish other things. For that is true victorie, to triumph ouer a mans selfe.

For he who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things is doubtlesse both a conqueror of himselfe p, and also a Lord of the world q: to which toppe of perfection, if thou wouldest clime, thou must manfully begin and lay the axe to the stump e, so to cut off euery by the roote all hidden and immoderate loue, both of thy selfe, and also of euery priuate and carnall good thing.

i 1 Pet. 2. 11

k Gal. 6. 14

Roma. 8. 35

35

Phili. 3. 20

1 Roma. 8. 5.

1 Cor. 2. 14

15. 15

m Mar. 10. 37

n Roma. 7. 5.

1 Cor. 5. 14.

o Mar. 8. 35

p Matt. 5. 38

39

q Rom. 8. 37

r Mat. 3. 10

f Mat. 7. 3. 4

r Mat. 11. 29.

u Rom. 6. 3

Colos. 3. 5

x Eph. 4. 22.

23. 24

y Iam. 4. 1. 2.

z Gal. 5. 19.

20. 21

a 1. Ioh. 3. 15

Phillip. 3. 7. 8.

2. Cor. 7. 29.

30. 31

For of this immoderate selfe loue onely dependeth almost that a man must vtterly roote vp *f*: which vice being once subdued, great peace and perpetuall quietnes will ensue *r*.

But, for that few do indeuour perfectly to mortifie *u*, and altogether to forsake themselues *x*, it commeth to passe that many doe remaine snarled within *y*, and cannot in spirit rise aboue themselues.

But he that freely would liue with me, must mortify and slay all wicked and intemperate affections of his mind *z*, and sticke to nothing created ouer greedily.

Chap. 60.

The diuers working of Nature and of Grace.

L O R D.



Y S O N N E consider diligently the diuerse motions betweene Nature and Grace For after so subtle, and contrarie a manner their motions bee, that hardly they can bee discerned, but of the spirituall and illuminated man *a*.

1. Co. 2. 3.

All

All men couet indeede that which is good, yea and pretend a colour of goodnes in their deedes and sayings: therefore vnder the shew of that which good is, many are deceiued.

b Rom. 1. 23
21
Roma. 10. 3
4
c 1. Cor. 13. 1

Nature is craftie, and carieth away, intrappeth and deceiue many a man, yea and it would alwaies bee the ende of actions b: but Grace dealeth simply and declineth from all kinde of euill, vseth no deceit, dooeth all things plainly for Gods sake, and resteth in him vnto the end c.

2
1. Cor. 15. 30
31
32
d Mat. 26. 69
70
Luk. 22. 55,
56. 57
Iohn. 21. 18
Rom. 7. 15

Nature refuseth to died, to be kept downe, to be ouercome, to be in subiection and to be kept vnder: Grace studieth to be mortified e, striueth against appetite f, coueteth to be brought in subiection, and to be ouercome g, will not vse her libertie, lo- ueth to be kept in awe, will not Lord ouer any, h but is readie euermore to liue, to abide, to be vnder God, yea, and for Gods cause humbly to obey euery man i.

16. &c.
e Gal. 6. 14
f Ro. 7. 22
23
g Eph. 5. 6.
i Pet. 2. 11
12
h 1 Cor. 6. 12
13
i 1. Cor. 13. 3
4. &c
k Mat. 19. 21
22
11. Co. 9. 12.
15

Nature seeketh after profit k, and considereth what lucre may be gotten by another: but Grace doth note rather what may benefit others l, than profit herselfe.

1. Co. 10. 33
colo. 3. 1. 2

Nature is glad when shee is had in honour

The third booke.

m Ioh., 5. 44 honour, & commended among men ^m:
 Iohn., 12., 43 but grace ascribeth all glorie and praise
 Acts., 1., 212 vnto God n.

22. &c.
 n 1., Co. 10., 1 Nature feareth reproach and con-
 Colos., 3., 17. tempto, but grace is glad to be rebu-
 Acts., 14., 13 ked for the name of Christ p
 14., 15

• Luk., 18., 18 Nature loueth ease and quietnesse
 p Acts., 5., 41 of bodie ^q: Grace cannot be idle, but
 Matt., 5., 10. willingly setteth her selfe to labour r.

q Mat., 25., 8. Nature seeketh after curious and
 18
 11. Cor. 15 goodly, and abhorreth from base and
 verle. 30 grosse things ^s. Grace is delighted
 32
 1. Cor. 11. 23 with simple and base things, despiseth
 24 not rough, neither refuseth to put on
 s Luk., 16., 19. old rags t.

t Phil., 4., 11 Nature respecteth transitorie things
 12

1., Co. 11. 27 ^u, reioyceth at worldly gaine, fret-
 1. Tim 6. 7. 8 teth at losse, and at euerie dispite-
 n Luk., 12., 16. full word is out of quiet: but grace
 17. &c.
 x Luk., 12., 22 hath respect vnto heavenly things, clea-
 23. ueth not to the world ^x, at losse is

y 1. Co. 13. 7 not troubled ^y, nor disquieted at
 z Mat., 5., 11 sharpe words, because her treasure is
 a Mat., 6., 20 reposed in heauen ^z, where nothing
 b 1. cor. 6., 9 perisheth ^a.

10.
 e 1. cor. 13. 4 Nature is couetous and more glad-
 d Acts., 10., 33. ly taketh than giueth ^b, louing pri-
 34 uate gaine, but grace is bountifull ^c,
 and liberall, thunneth priuate com-
 moditie, is content with little ^d, iud-
 ging it better to giue than to receiue.

Nature

Nature is bent vnto the worlde ^e,
vnto the flesh, vnto vanitie and to va-
garies. but grace allureth vnto God,
and vnto well doing, biddeth all crea-
tures farewell, flyeth the worlde, ab-
horreth the desires of the fleshe ^f, ab-
staineth from idle gadding, and blush-
eth to be scene abroad.

e Gene. 6. 5.

ff. Ioh. 2. 15.

16

1. Cor. 7. 31

Galat. 5. 19.

20

g Luk. 15. 13

Nature seeketh outward solace, by
whose allurements it may bee deligh-
ted ^s: but grace seeketh comfort at
God alone, and delighteth her selfe in
the chiefe good ^h aboute all visible
things.

h 1. Cor. 1. 3.

Nature doth all for gaine, nothing
frankely, and still looketh either for as
good a rewarde or greater, and ho-
peth either for praise or for fauour in
respect of benefites bestowed: finally
it couereth to haue her deedes, and
gifts to bee greatly accounted of ⁱ:
but gace hunteth after no worldlye
thing, neither looketh for any recom-
pence besides God alone, nor yet co-
uereth more temporall things than are
necessarie for the attainement of euer-
lasting life ^k.

i Math. 16. 2.

k 1. Tim. 6. 7

8

Nature glorieth in the multitude of
friendes and kinsfolke, and boasterh
in the nobilitie of stock, and ancestors:
fauoureth the mightie, flattereth the
wealthy

wealthy, and loueth her equals: but
L Mar. 5, 44. Grace loueth euen her enemies^l, brag-
45 geth not of many friendes, neyther
yet respecteth the place or stock whence
m Ich. 8. 33. she was borne^m, vnlesse the greater
vertue and godlinesse florished there.
This Grace fauoureth the poore more
then the riche, lamenteth the case of
the innocent more than of the mighty;
deighteth in the true, not in the de-
ceiptfull, and alwaies exhorreth good
men to follow chiefly the most excel-
nt Cor. 12 3 lent gistesⁿ: and to expresse the
13
o Ephe. 1. 5 Sonne of G O D in their ma-
ners^o.

Nature quickly complaineth of want
and pouerty^p, Grace constantly en-
p Mat 6, 22 dureth neede^q.

q Ro. 8. 25 Nature referreth all to her selfe, and
r Cor. 11. 27 striueth and contendeth for her selfe,
but Grace referreth all things vnto the
glorie of God^r, whence shee sprang^s:
1 r. Co. 13. 31 ascribeth no goodnesse to hertelfe, is
Colof. 3, 17, not arrogant^t, not contentious, nei-
1 sam. 1. 8 ther yet preferreth her owne opinion
1, Iohn, 3, 2, before others, but in all studie and
Iohn, 7, 12 searching of the truth submitteth her
23
1, Co, 13, 4, selfe to the wisdom, and iudgement
5, 5 of G O D.

Nature coueteth greedily to
knowe, and to heare newes, and se-
crets,

crets, loueth outwardly to appeare; & to try much by the senses: and finally desireth to be knowne, and to do such things as may bring her fame & glorie of the world ^u.

But grace seeketh not after newes ^u Ioh. 5. 44.
and curious knowledge ^x both be- Iohn. 13. 43
cause it proceedeth altogether from the ^{Mat. 6. 1, 5,}
olde corruption of man ^y, and also ¹⁶
for that indeede there is no newe or ^x Eccl. 3. 12
durable thing vpon earth. And ther- ^{23. 24}
fore it teacheth men to abstaine from ^{Rom. 12. 3}
foolish pleasure ^a, to shunne vaine ^y Gen. 6. 5
glorie ^b: modesty to conceale such ^{21. Cor. 7. 3}
things as seeme praise worthy, and ^{1. Ioh. 2. 15}
to bee had in admiration for their ex- ^{16. 17}
cellencie ^c, and of euery thing, and ^a Ier. 9. 23,
knowledge to get profit, and to seeke ^b Gall. 5. 25
the glorie of God ^e. Finally, shee ^d Col. 3. 17
desireth to haue neither her selfe, nor
hers to be praised ^e, but God, who of ^e 1. Cor. 4. 6
meere good will imparteth all thinges ⁷
vpon vs ^f, to be thanked for his bene- ^f 1. Tim. 1. 17
fites ^g. ^g 1. Theff. 5

This grace is a light set aboue na- ¹⁸
ture, and a certaine singular gift of God
a note proper to the elect, and pledge ^h Col. 3. 1, 2.
of euerlasting life ⁱ, which lifteth a man ⁱ Rom. 8. 12.
from earthly to the loue of heavenly ^{1. Cor. 2. 10.}
things ^k, and of a carnall makes a spi- ^{11. &c}
rituall man ^l. ^{Galat. 4. 6}

And

The third booke.

And therefore the more nature is pressed downe, and tyed vp, the more grace is inspired ^k, and the inner man with newe gifts after the image of God is renued every day ^l.

^k 2, Cor, 4,
16. 17. 18
1 Ephes, 4.
22, 23, 24
col. 3, 9, 10

Chap. 61.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT,



^a Gen. 1, 26
27
Genes. 5, 1
Wis, 2, 23
Eccle, 17, 1, 2
1. cor. 11. 7
Col, 3, 10
^b Luk, 9, 23
^c Gen. 6, 5
^d Rom, 7, 13

Lord, my God, who hast created mee after thine owne image ^a, giue me such grace (which is most excellent and necessarie vnto saluation as thou hast shoven ^b) that I may subdue my wicked nature, drawing mee alwaies vnto sin and destruction ^c.

For I see in my flesh the lawe of sin, rebelling against the lawe of my mind ^d, and leading me captiue to the satisfying of my desire in many thinges, so that without the assistance of thy most heauenly grace, poured zealously into my minde, I am vnable to resist the assaults thereof.

Yea Lord, I lacke thy grace, and that much grace of thine, whereby
my

my nature prone vnto all impietie, e-
uen from my youth e, may be subdued
and overcome. For nature being
fallen through the offence of the first
man, and defiled through sinne, the
punishment thereof hath redounded
vnto all mankind. So that nature which
at the first thou diddest make good
and righteous, is now counted for the
sinne and infirmitie of the corrupt na-
ture, in as much as the motion left vn-
to it, tendeth alwaies vnto euill, and in-
feriour things^f. For, as touching that
little power which abideth in the same
g, that is like a certaine sparkle raked
vp in the ashes.

c Gen:8,28
Mar,15,19

That is that naturall reason, enclo-
sed about with blacke darknes, yet so
that somewhat still it can discerne, and
iudge betweene good and euill, be-
tweene truth and falshood h, although
it haue no power to fulfill that which
it alloweth i, neither enioyerh a perfect
light of the truth k, with soundnes of
her affections.

f Wild,9,33
Rom,7,14,15
18

g Iohn,1,9
2.Pet,1,19

h Rom,7,14-
15, &c,
i Phil,1,13
2, Cor,3,5
k Mart,6,12
24

Hence, O my God, it is, that as
touching the inward man, I am de-
lighted with thy law l, knowing that
thy statutes are good, righteous, ho-
ly m, and that they reprocue euill and
wickednesse, and teach what is to bee
auoided

l Rom.7,22
m 1.Tim,1,8
Rom:17.2.13
18

The third booke

Rom. 7. ²³ auoideſt. But in my fleſh I ſerue the
²⁸ law of ſinne, whileſt I obey the appe-
 titie more then reaſon.

Hence it is, that to will is preſent
 with me, but alas I finde no meanes to
 performe. Hereof it is that oftentimes I
 purpoſe to do many things well : but
 aPl. 104. 29. because thy heauenly fauour is wan-
 o Rom. 5. 15 ting ^a which may helpe mine infir-
 p Wiſ. 9. 15, mitie, by a little reſiſtance I ſlide
 q Phil. 2. 13. backe and tire. Yea, hereof it is. that I
 r Ioh. 15. 4. know indeede the way of righteous-
 ſ Phil. 4. 13. neſſe, & ſee as in a glaſſe what my du-
 e Rom. 5. 20. tie is ^o, but through the weight of my
²¹ ſinne ^p I haue no power to ariſe vnto
 u Ro. 3. 20. perfection.
 Galar 21. 6

O Lord, how greatly do I lacke thy
 Rom. 11 6. grace both to begin what good is, and
 x Ro. 11. 17
 y 1. Cor. 1 ¹⁸ alſo to proceed throughly in goodnes
 19. 20 9. For without it can I do nothing,
 z Luk 12 through the helpe thereof I can do all
 26. 17. & c things in theeſ.
 Luke. 16. 12.

O heaenly grace indeede ^r, with-
²³ out which neither the merits of man ^u
 a 2. Sam. 14. nor the gifts of nature are of price ^x.
²⁵ 2. Sam. 18 O Lord, without thy grace neyther
²⁸ 9. 10 learning ^y, neyther richer ^z, neyther
 b 1. Sam. 17. beautie ^a, nor ſtrength ^b, nor wit
 4. 5. & c. neither eloquence ^c, is of any waight
 e Act. 12. before thee
 21. 22, 23.

For the gifts of nature are common

to the wicked as well as to the good d, but grace is a gift peculiar onely to the elect e, which who so hath, are counted meet and worthie eternall life. Finally, it is so excellent, that without it neither the gift of prophesie, nor the working of miracles f, neither the profound knowledge of secret things, is any thing worth, yea, neyther faith, nor hope, nor any other vertues are accepted in thy sight without loue and grace. g.

d. Jer. 9. 23.
Palm. 73. 13
e Ro. 11. 56.

f Matt. 7. 22.

g 1. Cor. 13,
1, & c,

O blessed grace, which makest him rich with vertues, who is poore in spirit h, and him humble of minde, who is rich for goods i. Come, come downe to me, fill me earely with thy comfort, that my minde for wearinelle and hunger do not faint.

h Matt. 5. 3
i. Ro. 11. 20

O Lord, I beseech thee, impart thy grace vpon me k, that is sufficient for me l, though I haue nought else that nature would require. Yea, I protest if that be with me, I will dread no temptation nor trouble whatsoever m, that is my strength n, that bringeth counsell and helpe o, yea it is both mightier then all enemies p, and wiser then the prudent q.

k Luk. 1. 30
48
l 1. Cor. 12. 9
m Psal. 2. 34
Rom. 8. 31.
n Psal. 1. 2
o Psal. 19. 1,
Rom. 8. 31
p 1. Cor. 1
19. 20
q Matt. 11. 4.
25. 26

It is the mistress of truth, the teacher of discipline, the light of the minde r, the

r Luk. 10. 21

The third booke

the comfort in affliction, the expeller of sadnesse, the remoouer away of care^r, the nourisher of religion, the mother of reares, at a word, without it what am I but withered wood, and a roote most vnprofitbale, and to bee cast away^r.

spal. 80. 3.
4. 7. 19

Iohu. 1 5. 4.

5. 9

Wherefore, O Lord, let this thy Grace both go afore, and also follow me, whereby I may continually apply my selfe vnto well doing, through Iesus Christ thy sonne. Amen.

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

L O R D.

a. Luk. 9. 23.

b 1. cor. 4.
16



He more thou leauest thy selfe a, my sonne, the nigher thou comdest vnto me b.

As outwardly to couet nothing, causeth inward peace, so inwardly to forsake ones selfe, ioyneth man to God c.

c Luk 9. 4

d Matt. 9. 9.

Matt 19. 27

e Ioh. 2. 19

22

f Ioh. 18. 6

My mind is, that thou learne a perfect deniall of thy selfe in my will, and that without all contradiction or muttering d. Follow thou mee e, I am the way, the truth and the life f. with-

Without a way men walke not, without a truth men know not, without a life they liue not. I am the way wherein thou must walke, the truth whereunto thou must sticke, the life for which thou must hope. I am the way inuincible, the truth infallible, the life euermore lasting. I am the right way, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou goe forward in my way, thou shalt knowe the truth, and the truth shal so make thee free^s, that thou shalt attaine vnto euermore lasting life. Ioh. 8, 32, 36

If thou wouldest enter into life, keepe the commandments^h, if thou wouldest knowe the truth, beleue meeⁱ. If thou wouldest bee perfect, sell all^e. Wouldest thou be my Disciple? then deny thy selfe^l. Wouldest thou attaine vnto a blessed life? then despise the life present^m. Wouldest thou be extolled in heauen? then debase thy selfe on earthⁿ. Wouldest thou raighe vvith me? then suffer vvith me^o. For onely the seruants of the crosse doe find the way of happinesse, and of a true life^p. h Mat. 10, 17, i Ioh. 8, 31, 32, k Mat. 19, 21, l Luk. 6, 23, m Ioh. 12, 25, n Luk. 18, 13, o 2 Tim. 2, 12, Rom. 8, 35, p Act. 14, 22, q Mat. 7, 13, 14

SERVANT. O Lord Iesu Christ, for as much as thy way is narrow^q, & odious

r Ioh. 15. 18. odious to the world r giue mee grace
 19. 20 with thee to dispise the worlde^c. For
 s1. Iohn. 1 neither is the seruant greater then the
 15. 16. 17. Lord, nor the Disciple aboue the ma-
 t Mat. 10. 24 ster^c.
 Luke. 6. 40

Ioh. 13. 16. Let thy seruant be exercised in thy
 Ioh. 16. 120. way, because therein my saluation, &
 u Ps. 119. 6. true holinesse doth consist^u. Whatso-
 Psal 25. 12. I

14 cuet I reade, or heare without the same
 can neuer fully recreate or delight

x Ps. 119. 14 me^x.

103. 111. 127 LORD, Sonne, seeing thou hast read
 and knowest all these thinges, blessed,
 shalt thou bee, if thou fulfill them.
 Hee that vnderstandeth and fulfillerth
 y Mat. 7. 24. all my commandementes, I ouerth mee
 25 and I will loue him againe z, and re-
 James 1. 25, ueale my selfe vnto him, and bringe
 z Ioh. 14. 22 it so to passe that hee shall sit with me
 in the kingdome of my Father^a.
 a Matth. 25.

34. S E R V A N T. Grant therefore Lord,
 that what thou hast saide and promised
 b Psalm. 89 may come to me^b.
 28. 33

From thine hands I haue receiued
 the crosse, I will beare the same euen
 c Luke. 21, to the death, as thou hast enioyned
 19 mee c.

Doubtlesse the life of a true Chri-
 stian, is the crosse, but that is the way
 d Act. 14. 12, into heauen^d, neither backward, nor
 from

from our course wee may not go ^e.

Fight brethren ,let vs proceed to-
gether : Iesus will be with us ^f, for Ie-
sus sake wee haue taken this crosse vp-
on vs, let vs perseuere in the crosse
for Iesus sake ^g. He will helpe vs, who
is our captaine and goeth afore vs ^h.

Lo, our king goeth in before vs,
fighting on our behalfe ⁱ. Let vs fol-
lowe manfully ^k, let no man be dis-
maied? let vs euen valiently appoint
to die in battell ^l, neuer let vs staine
our honor by flying from the crosse ^m.

Chap 63.

*That we should take heede of despaire
though we fall sometime.*

L O R D.



Onne, patience and re-
pentance in aduersitie ^a, a Iame 5.9
doth more please me than
much ioy, and deuotion in
prosperity.

Why art thou vexed with so small a
thing spoken against thee? the which
were it greater shoulde not moue
thee ^b.

Care not for this, it is no newe
thing, nor the first ^c, and shall not be
the last if thou liue longer

O. I.

Thou

^e Luke. 9. 62.
^f Matt. 28. 10
^g Iohn. 16. 22
^h 1. Mat. 11
Iohn. 15. 19
ⁱ 1. Pet. 2. 21
22. 23
^k Phil. 2. 5
6. 7.
^l Heb. 12. 1
2. 3. 4
^m Rem. 17. 14
k Psal. 27. 1
1. Tim. 1. 18
1. Tim. 6. 12
2. Tim. 2. 3
m Luk. 6. 23.
Esa. 30. 15
Luk. 25. 19

^b Matt. 5. 11
^c Heb. 12. 3
1. Pe. 2. 21
22

The third broke.

Thou art man good enough, while
 prosperity doth last ^d, yea thou canst
 giue counsell also to other, and enco-
 rage them with words: but when sud-
 den aduersitie is at hand, thou art
 straightway without both counsell and
 courage ^e.

Weigh what thy frailty is, of vvhich
 thou hast prooue oftentimes in little
 chances. Notwithstanding these and
 such like, are good for thee ^f.

Cast these things out of thy minde
 as thou knowest thou shouldest doe,
 and if they touch thee, endeavour that
 they neuer ouerthrowe thee, nor ouer-
 trouble thee: at the leastwise beare
 them patiently ^g, if thou canst not
 ioyfully.

Now if thou heare such things a-
 gainst thy vwill, and conceiuest indig-
 nation thereat, bridle thy selfe and
 take heede that nothing slippe out of
 thy mouth, whereby the little ones
 may bee offended ^h. So will both this
 perturbation of thine quickly bee set-
 led, and thy griefe of minde, through
 the returne of Gods grace, bee turned
 into ioy.

I yet liue, saith the Lord, readie to
 helpe, and extraordinarily to com-
 fort thee, if thou call vpon me ⁱ religi-
 ously

a Ma. 26. 33

3 5

Luk. 2. 33.

e Mat. 26. 69.

70

Luk. 22. 56.

57

psal. 119. 67

17

Prou. 3. 11

12

Hebr. 12. 7

8

9

e Rom.

12

e 1. 1

2

e Matt. 18. 6.

7

Mark. 9. 42

Luk. 17. 1

2

psal. 50. 5

Eli. 49. 8

ously in faith k.

k Mat. 21. 20.

Be thou patient and prepare thy
selfe to great troubles l. Thou must
not therefore be out of heart, though
thou see thy selfe greatly to be affli-
cted, and tempted grievously m. Thou
art a man, no God, neyther Angell
but flesh,

l Jam. 1. 6

l Psal. 27. 14

l Psal. 27. 34

l Cor. 16. 13

14

m Jam. 1. 1

Thinkest thou alwaies to abide in
one and the same state of Godlinesse
when neither the Ange's iⁿ heaven n,
nor Adam the first man in paradise o,
could, for both fell quickly?

n Tob. 4. 18

o 2. Pet. 2. 2

o Jude. 6

o Gen. 3.

17

I am he, who will both strengthen
the mourners with health p, and exalt
vnto my dignitie such as acknowledge
their owne weaknesse q.

q Psal. 113.

7

p Psal. 145

16

Lu. 1. 53

SERVANT. O Lord, for thy words
more sweete to mee than honey, and
the hony combe r, I thanke thee.

r Pla. 219

103

Alas in such calamitie and troubles
what should I doe? diddest not thou
strengthen mee with his ghostly
speech l?

So that at length I may come vnto
the port of saluation, what skilleth it
what and howe great thinges I in-
ure t.

l Psal. 119

92

t Rom. 8. 18

35-36

O Lord grant me a good end, and
blesst departure out of this life. O
my God, remember me u, and guide

u Luke. 23

43

O 2

me

me the right way into thy kingdome,
Amen.

Chap. 64.

*That high matters and secret iudgements
of God should not be search-
ed after.*



^a Pro. 25.2.

Eccle. 3.22.

23.24

^b Rom. 11

18.19

F hard matters, my sonne,
and of the secreete iudge-
mentes of God, take
heede thou dispute not ^a.

I say, reason not eyther why this man
is so reiecte^d, or that man in such fa-
uour ^b, why this man is so miserably
afflicted, that man so highly ad-
uanced.

These things are beyond the reach
of man, neither is any reason or dispu-
tation meete enough to search out the
^c Esay. 40.28 counsell of the almightie ^c.

Therefore when eyther the enemy
doth bring these things into thy mind
or else some curious fellowes inquire
of thee, answer with the Prophet ^d,
^a Psal. 119. Righteous art thou, O Lord, and iust
¹³⁷ are thy iudgements. Againe say ^e. The
^e Psal. 19.5 iudgements of the Lord are true, they
are righteous altogether.

For my iudgements are to be fea-
red

red, not to be discussed, in as much as they are about the capacite of man^f.

Doe thou neither enquire, nor dispute touching the merites of Saints, who either was more holy in the world or is more glorious in heauen. For these things oftentimes breede strife and vaine contentions ^g, yea and moreouer they nourish pride and ambition, whereof spring enuie and discords^h, whiles one doth proudly contend one to bee more holy and religious then another.

f Ro. 11. 33

g 1. Tim. 6.

4

h 1. Tim. 6. 4

5

The desire to learne and to find out these thinges gets no profit at all; but displeasure of the Saints. For I am not the God of dissention, but the God of peaceⁱ, which peace consisteth in true modestie^k, not in arrogancie of minde^l.

i 1. Cor. 1. 14

33

k Mat. 11. 29

l Esay. 57. 21.

m 1. Cor. 3.

3. 4. 5.

n Gen. 2. 9.

o Iam. 1. 17

p 1oh. 17. 22

q Psal. 21. 3

Matt. 5. 45.

r Rom. 8. 28

29. 33

2. Tim. 1. 9.

Some through good will are more inclined toward these than toward those, but that doe they rather of humane affection, then of heauenly^m.

I am he who made all the Saintsⁿ, who haue endowed them with gifts^o, and exalted them to glorie^p. I know what euerie one hath deserued. I preuented them with most liberall blessings^q, I before the world beganne, forsknew who were to be loued^r, I

1 Ioh. 15. 16
t Rem 8. 30³
u Jer. 3. 31
John 6. 44
65
x Heb. 11,
32. 33. 34
y Pla. 94. 12
a Cor. 1. 7.
1. Cor. 4. 4
5. &c.
x Phil. 1. 12
13. 14
Phil. 2. 31,
a 2. Tim. 2
12
Reuel. 2. 26
b Mat. 19,
30
c Mat. 5. 45
d Tim. 2. 4
d Pla. 148
1. 2. &c.
e Ro. 8. 0
Ephe. 1. 4. 5
f 2 Tim. 19
g Matt. 10,
40
Matt. 18. 10
Ma. 5. 45,
Luk. 10. 6
h Rom. 12. 4

cheese them out of the world^r, not
they me, I of my great fauour called
them^t, and drew them^u mercifully
vnto me, I lead them through ma-
nifold tentations^x, and poured most
singular comfortes vpon them^y: I
gaue them power to perseuere^z, and
crowned their patience^a, I knowe
both the first and last^b, I loue all
men most wonderfully^c, I am to bee
praised in all my saints^d, and in each
of them honoured and glorified, who
haue so gloriously exalted such as I
did predestinate^e, and that without
any merittes at all which they had
done^f.

Therefore who so despiseth euen
the least of my seruants, doth not ho-
nour the great^g. Because I haue made
the small as well as the great: so that
hee who derogates from any of the
Saints, derogates from me, and from
all the partakers of the celestiall king-
dome.

For all are one through the band of
loue, they all thinke one thing, they
mune one thing, and they loue all as
one^h.

Yea, which is farre more straunge;
they loue me more than themselues,
or any merittes of their owneⁱ. For
being

being rauished aboue themselues, and
caried away from all telse loue, they
proceed wholly into the loue of mee,
so that nothing can either turne them
away, or keepe them downe ^k. For be- ^{k Rom. 5.3}
ing full of eternall truth, they burne ^{4. 5}
with the fire of loue vnquenchable. ^{Rom. 8.35. 36}

Let therefore carnall and fleshly
men, who know nothing but how to
loue their priuate ioyes ^l, surcease frō ^{11. Cor. 13}
prating about the state of the godly ^m. ⁵
For they adde vnto, & diminish from ^{m. Cor. 3}
their praises, according as in affection ³⁷
they are inclined, not as pleaseth the
eternall truth.

Many are ignorant, but they espe-
cially, who being finally enlightened,
can seldome loue any man with
a perfect spirituall affection of
loue ⁿ.

Some through naturall and humane
affection are inclined toward these
men, and toward thole, and as they
thinke of earthly, so they iudge of hea-
uently things ^o. ^{11. Iohn. 2}
^{9. 10. &c.}
^{3. Wit. 13}
^{14. 15}
^{Iohn. 8. 15.}
^{Ioh. 3. 3. 4. 5.}
^{12. Tim 3,}
¹⁶

But vnspokeable is the difference be-
tweene thole things which vnperfect
men doe dreame of, and betwene
that which men spiritually enlightened
from aboue ^p do behold ^q. ^{2. Per. 1. 21}
^{9. Mat. 13}
¹⁷
^{Ioh. 2. 23.}
^{2. Cor. 2. 14}
^{15. 16}

Therefore my sonne, wade not cu-

The third booke

riously in those matters, which passe
• Ezech. 3. the reach of thy witte? but bend thy
22. 23. 24. whole studie, that thou maist bee
1 Math. 5. 3 found the least in the kingdome of
God^r.

Now in case a man knew who were
either more holy for zeale, or in
place more honorable then the least in
the kingdome of heauen, what
good would that knowledge bringe
him, but only to make him the more
humble in my sight thereby^r, and to
breake the oftener into the praise of
my name.

He pleaseth God better that thin-
keth how great his sinnes, and howe
little his vertues are^u, and how far he
is from the perfection of godly men,
1 Mat. 18 3. 2 then hee doth which disputeth about
the highnesse and basenes of the saints
of God.

They glorie not of their owne me-
rites, in as much as they ascribe no
goodnesse to themselues, but confesse
that whatsoeuer they haue, commeth
from mee^x, who hath giuen them all
things^y of mine infinite mercie and
loue.

x 1. Cor. 4. 36
7
y Iam. 1. 17.

z Ps. 16. 11.

1 Ioh. 16. 22.

And they for their parts are filled
with such fullnesse of the Godhead, &
ioy^z, that they lacke no glory, nor
felicitie

felicities at all.

The Saints the more brighter in glory, the more humble are they ^a, and ^a 2. Cor. 12. 45. 10
the nigher and dearer to mee. Therefore shall you finde it written, that they cast their crownes before the throne of GOD ^b, and with faces toward the ground before the lambe ^c, worshipped him who liueth for euer and euer. ^c Reue. 5. 8 12. 13

Many reason who is greatest in the kingdome of God ^d, which neuer reckon whether they bee themselues to be counted in the number of the least. ^d Mat. 18. 1 Mark. 9. 32 Luk. 9. 46

In heauen to bee euen the least is a great thing, where all be great. For all both shall bee called ^e, and are ^f the children of God. ^e Matth. 5. 9 Matth. 6. 9 ^f Mat. 23. 38.

Hee that is least shall become as a thousand ^g; and hee that is an hundred yeares old, being a sinner, shall die as a yong man ^h. ^g Mat. 25. 34 ^h Ela. 60

For when the disciples demaunded who in the kingdome of heauen should be greatest, they had this answer made them ⁱ: Except ye bee conuerted, and become as little children, yee shall not enter into the kingdome of heauen. Whosoever therefore shall humble himselfe as this little Childe, the same is the greatest in the Kingdome. ⁱ Mat. 18. 18.

dome of heauen.

Wo then to them who disdain to
humble themselues with little ones. For
the gate of the kingdome of heauen is
too lowe for them to enter in thereat:
k: woe also to the rich¹, who haue
their comforts in this world. For they
shall stand howling without^m when
the poore are entred into the king-
dome of God.

kMat. 7.13

lLuk. 6.24

mMat. 25.41

Luk. 16.23

24

nMt. 11.29

oMat. 5.3

But yee mecke onesⁿ reioyce; and
bee glad yee poore: For yours is the
kingdome of God^o, obeying or wal-
king in the truth.

Chap. 65.

*That all our trust and confidence must
be fixed on God alone.*

S E R V A N T.



My Lord wherein is
my hope fixed in this
life? or what is my
greatest comfort^a of
all things which are
any where vnder the
cope of heauen^b It is

a, Psal. 100.6

Psal. 103, 11.

Iam. 3.21.23.

Eccle. 18.3.

4 thou my Lord and God, whose mercy
5 is infinite.

When was it with me either wel, if
thou wert absent, or ill, if thou wert
present^b.

Psal. 104. 27

28

29

Doubtlesse I would choose to be ra-
ther

ther poore for thee ^c, than rich without thee ^d: and rather with thee to be a pilgrime on earth ^e, than without thee to possesse heauen ^f.

Where thou art, there is heauen ^g, where thou art not, there is hell, and destruction ^h.

Thou alone art the thing which I desire ⁱ: therefore neede haue I to sigh, to cry, to pray vnto thee.

Finally, I can trust none, that can duely assist me in my troubles, but thee alone my God: thou art mine hope ^l, thou art my confidence, thou art my comforter in all things most faithfull.

All men seeke their owne ^m, but thou desirest naught, but my welfare and profit ⁿ, and turnest all things for me to good.

In that thou layest me open to tentations and troubles, it is altogether for my profite ^o. For thy woont is a thousand waies to trie such as thou louest ^p. In which triall thou oughtest no lesse to be loued and praised, than if thou didst replenish me with all celestiall comforts ^q.

Wherefore in thee my LORD, and GOD, I place all mine hope, and confidence ^r, on thee, doe I lay all my

c Math. 5. 3

d Luk. 6. 24

Luk. 16. 24

e Luk. 9. 58.

f Est. 1. 12

g Psal. 11. 4

h Psal. 104. 9

i Psal. 119. 14

Psal. 47. 1

k Psal. 50. 25

Psal. 121. 1

l Psal. 10. 1

8. 2

m, Phil. 2. 4

n. Eze. 18. 31

32

o Psal. 119. 67

78

p Wisd. 3. 5

6

Ioh. 7. 18

Exo. 20. 18

9

10

Deut. 13. 1

2

3

Hebru. 12. 3

4

5

Acts. 14. 22

q Roman. 3.

verse. 35

35. & c.

r Psal. 31. 1

Psal. 71. 1

my.

The third booke.

f Psal. 61. 2 my calamities and troubles ^f. For with-
Psal. 9. 2. 7 out thee whatsoeuer I beholde is all
u Psal. 102. 24 fraile and transitorie ^t.

25. 26, 27 For neither can friends profit ^u,
Malach. 3. 6 nor strong men helpe ^x, nor wise men
Hebru. 1. 10 counsell well y, nor learned bookes
11. 12
f Psal. 118. 8 comfort z, nor riches saue ^a, nor se-
6 cret places hide ^b, vnlesse thou be pre-
x 2, Macc. 15 sent and helpe, strengthen, comfort, in-
uerse 25 struct, and keepe.
26. 27.

Pf 33. 16, 17 For whatsoeuer seemes to belong to
y Psalm. 1. 2 the attainment of peace and felicitie,
12. &c. without thee, is nothing, and brings
21. cor. 1. 20 indeed no felicitie at all ^c.

a Luk. 16. 22. So that thou art the chiefeest end,
b Psal. 147. 1 the perfection of life, and the pro-
c Psal 134. 29 foundnesse of speech, in thee to trust
Hos. 13. 10 above all things is the chiefeest comfort
11 of thy seruants.
d 1. Cori. 15
verse 25

c Psal. 25. 1. On thee doe I looke ^c, in thee doe I
f Psal. 31. 1 trust, O my God, and father of mer-
Psalm. 71. 1 cie ^g.
g 2. Cor. 1. 3

Blesse, make my soule holy with ce-
lestiall happinesse, that it may be thy
sacred habitation, and seat of eternall
glorie, a Temple pure from all filthi-
nesse ^h, which may not offend the eyes
of thy maiestie.

1. cor. 3. 15. O Lord, according to the greatnesse
2. cor. 6. 19 of thy mercie, and according to the
20 multitude of thy compassions i looke
Psalm 51. 1

upon

vpon me, and heare the supplication of
thy poore seruant k, liuing farre off a
banished man in a sauage countrey ^l.

k Psa. 54. 6

l Gen. 47. 9

Hebr. 11. 13

14. 15. 16

m Pla. 71. 3

Protect, and keepe the soule of
thy poore seruant n among so many
dangers of this mortall life, and bring
mee by the conduction of thy fauour
into the countrey of eternall glo-

rie ^a through the way of
peace ^o: Amen.

n Reu. 11. 23

o Luk 1. 79

I. Tim. 1. 17.

Now vnto the king euerlasting, immor-
tall, inuisible, vnto God, onely
wise, be honour and glory
for euer and euer.
Amen.

Certaine speciall Prayers, contain- ed in this Booke.

	1	Praise God for his bene- fites, in the third booke.	Chap. 6. Pag. 121. Chap. 10. Pag. 133. Chap. 12. Pag. 137. Chap. 40. Pag. 191. Chap. 47. Pag. 213.
Vse if thou wilt.	2	Confesse thine owne wickednes and Gods righteousnes in the third booke.	Chap. 16. pa. 147 Chap. 23. pa. 160 a quiet conscience. pag. 173.
	3	Pray unto God for	grace to call the benefits of God into minde, in the third booke, chap. 25 pag. 167. grace to contemne the world, pag. 209. grace to doe the will of God, in the first Booke, chap. 10. pag. 37 booke 3. chap. 18. page. 151. 154.
			grace to hope in God, and to loue him aboue all things, booke 3. chap. 24. pag. 163. Gods heavenly comfort. pag. 153. 247 deliuerance out of trouble in the third booke, chap. 35

Certaine speciall prayers.

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wilt pray
vnto God,

For

to a-
uoid

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This discourse is diuided into
three parts, or Bookes, the first
whereof hath 25. Chapters,
whose contentes be these.

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